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LOVE AND THE LAW

Books by FENWICKE L. HOLMES

THE LAW OF MIND IN ACTION

BEING AND BECOMING

THE FAITH THAT HEALS

SONGS OF THE SILENCE

TWENTY SECRETS OF SUCCESS

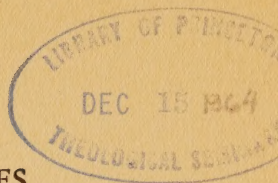
HOW TO CHOOSE A CAREER

LOVE AND THE LAW

etc., etc.

LOVE AND THE LAW

BY
FENWICKE L. HOLMES



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LOVE AND THE LAW

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DEDICATED TO ALL

who in perplexity, sorrow, or sickness
seek to build up the fallen walls of
faith and find in God the answer to
their needs.

LAW

A law by any other name may keep its wonder,
So why should human beings seek to plunder
The living soul of worship and of awe?
For back of every law lies super-law.

And far above the moon where beauty rides,
A splendor tells the coming of the tides.
We call it "law," but could some other word
Explain the melody our ears have heard,
The ebbing and the rising of the sea,
Who knows but this phenomena might be
The rhythmic pulsing of the Creator's breast?
Were law less perfect, measured by this test?
Were law confounded or denied because
A deeper vision pierced beneath the laws?

And who shall say what *miracle* is done
When ocean vapors, winging to the sun,
Descend again like angels to our need,
And bread comes blossoming from common seed?
And is it "law" or love, or Heavenly Grace
That marks the orbits of the worlds in space,
And keeps our planet smoothly trimmed and burning?
And is it "law" or love that thrills my brain?
I would not care, though questioning were vain.
For whether LAW or LOVE or any other cause,
A SUPER BEING stands behind our laws!

—ANGELA MORGAN in *Silver Clothes*.

FOREWORD

A new age is demanding a new and clearer understanding of God. The faith of yesterday fitted the mind of yesterday, but the God of our fathers is too naïve, too primitive for the sophisticated mind of today. The old faith and the new science can not dwell together in unity. Religion must meet the situation, retire from the field, or die on its feet. All these processes are in operation.

We, whose thought is here represented, believe that "God fulfils himself in many ways lest one good custom should corrupt the world." God is still in his creation, still available to him who hungers and thirsts after righteousness, but He is no longer to be seen "through a glass darkly." We must use the microscope, the telescope, and the X-ray of the mind.

Richard Watson Gilder prays, "O, deeper lead me into life." Science has lead us deeper into matter until many have been lost in the "ether swirl." Can we show that the ultimate of science is but the introduction to God? I feel that we can.

I positively refuse to become the enemy of the materialistic psychologist so that I am in the position of fighting his facts. When his facts *are* facts they are my facts, but that does not mean that I am

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forced to accept his conclusions. To state that behaviourism or reaction to the stimuli of environment proves that mind is but the accumulated force of physical action means nothing beyond the fact that an orderly process of nature has been discovered. Why may we not rather turn it about and say that mind is Cosmic Intelligence revealing Itself *through* the attraction and repulsion of molecular forces? Such a discovery reveals the essential harmony between spirit and "matter."

In this series of addresses we show how beautifully science opens up the way to a clearer vision of God. Going beyond this we carry on a study of the whole law of God's revelation and method of working among men. We find that all is ultimately resolvable into intelligence or spirit and that there is a WAY in which intelligence acts to become manifest in the world of form. Having determined that the CAUSE of all form in the world of "tangibles" is Indwelling Intelligence and that there is a WAY in which it acts, we are prepared to utilize that WAY or LAW to bring about any particular form or result we may desire. This WAY is called THE LAW OF MIND.*

The reader will find much in this book that he will not understand until he has mastered the principles of Divine or Mental Science† upon which it is founded. We therefore urge him to make a thor-

* See *Law of Mind in Action* and other books by the author.

† In most instances in this book we have used small letters rather than capitals in the words divine science to indicate that we deal with a law rather than an institution or organization.

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ough study of the first chapter which deals directly with the law. If from time to time other points remain obscure, let him go on with his reading or study until he gets *the point of view*. When this becomes clear he will gradually find that the "glass" is not quite so dark. Suddenly he may find himself almost dazzled by the heavenly vision. It has been the experience of the author that fourth dimensional insight or cosmic consciousness has almost always followed upon prolonged scientific study. Suddenly the cloud of "matter" has parted and revealed the world of the wondrous. The utter incapacity of "matter" to explain itself has shifted the point of view and the *appearance* has dissolved into the *reality*.

The thesis of Mental or Divine Science is the divine unity, man as individualized God, the world of form as the objectification of thought, and consequently the control of one's body, environment and circumstances through the control of one's thinking. But the chief aim of Divine Science is the cultivation of the perception of Spirit not for *things* but for the joy of realizing in oneself the eternal being. The supreme satisfaction of the soul is the immediate and constant awareness of God. We are frankly mystics but we are scientific mystics. Our mysticism is not a cloud into which we disappear. It is a telescope by which we peer through the cloud. It is the X-ray by which we penetrate matter to its source in mind. Through development of mystic vision we enter the world of interiorization by which all exteriorization

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exists. The inner is the real and only world. The outer is the way in which the inner appears to the three dimensional mind.

Every Monday morning we study the news reviews of the pulpits of this and other cities. Always we read the call and the cry for a new and vitalized faith. Again and again the minister tells what the church *ought* to do, what it *ought* to stand for, what it *ought* to preach. Has not the hour arrived not to aim but to shoot! Are not men and women hungering for God? Are they not longing to know how to pray the prayer that gets an answer? Is there anything the world needs more than the fire that lights the soul until faith glows with fiery radiance? No questions! No problems! No uncertainty! The sure and glad perception that God is all and that nothing but good can come now or any other time!

This joyous experience is to be won not by blinding the eyes of mind or soul but by brightening them. The first service to the questing soul is not to deny it an answer but to give a true solution. One must be led through darkness until he sees the light. No greater privilege can be given any teacher than thus to become the saviour to another soul. Let us leave off merely pointing to a saviour of the past with whom the uninstructed novitiate has so few points of contact; let us become his saviour until he becomes his own. Then will he say as the Samaritans of old said to the woman of the well, "Now I believe, not because

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of thy speaking; for I have heard for myself, and *know* that this is indeed the saviour of the world."

I desire at this point to exercise the prerogative of an author. First, I would like to explain that the informality of some of these sermons is due to the fact that they were given inspirationally and without notes in direct answer to the call that came up to me from the congregation, and I use the transcription of my secretary because those who heard may find more help in the simplicity of the address than in a formal revision.

Second, I acknowledge gratefully the spiritual vision and co-operation of my gifted wife, who has lectured and taught weekly throughout the year, adding her own inspired message to the work of the First Church of Divine Science in New York before whom these addresses have been given.

Finally, to the Church itself I extend my personal appreciation for ready listeners and warm and loving hearts, in ministering to whom I have learned more and more to clarify my thought on these high themes.

FENWICKE L. HOLMES.

New York, September, 1928.

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OUR PRINCIPLES

My faith is based on the Science of the Soul; there is One Cause, Spirit or Universal Intelligence; one method, Mind or Universal Law; one manifestation, Body or Matter, with an infinite variety of forms. Man is the expression of God, in spirit of His substance, in mind of His likeness, capable of understanding His nature and laws; and, by conforming to them can subject them to his use, to the end of health, happiness, supply, and service to mankind. I deal, therefore, only with Primary Causation and seek conscious union with Spirit that I may become identified with and directed by Divine Wisdom alone. The life of God is my life, without birth, without death, eternal and joyful. The love of God abides with me and blesses me and all mankind now and forever.

AMEN.

Love is the fulfilment of the law.
—PAUL.

All's love, yet all's law.
—BROWNING.

LOVE AND THE LAW

Chapter I

A MAN'S RELIGION, LOVE AND THE LAW

OUR TEXT is taken this morning from James: "So speak ye, and so do, as men that are to be judged by a law of liberty." And I shall put beside that the statement of Paul, "Love is the fulfillment of the law, but it engendereth unto bondage."

We are speaking on the subject of a man's religion and I suppose some may inquire in what respect it is different from a woman's religion. I am thinking of a man's religion as distinguished by a certain type of mind which may be found either in man or woman. For we are learning today that the question of the masculine and feminine is not one of physiology but of psychology and that, therefore, some women have a masculine outlook upon life and some men a feminine.

We shall, therefore, think of the masculine outlook as that which is distinguished by reason as opposed to intuition. Some speak of it as the mathematical as opposed to the mystical mind. We shall discover

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that for many the process of approach to great spiritual and religious feeling is through the satisfaction, first of all, of the intellect. Most of us cannot agree with the New York clergyman who stated two or three Sundays ago that it is easy to put the faith content in one part of the mind and the scientific concept in the other and hold both without trying to harmonize them. We, in divine science, cannot come to that point of view but we feel if we have a religious faith, it must be based upon good reason; and if we have good reason, we are convinced that it will be in harmony with our emotional nature and our intuitive perception of truth.

Divine science puts us on the inquiry as to the "why" and "how" of life. When we ask "why" a thing is so we are philosophers; when we ask "how" we are scientists. Therefore we use the term "divine science"—"divine" to explain the "why" and "science" to explain the "how."

When we explain the why, we are striving to penetrate into causation but we reach our conclusions by rational processes and interpretation. When trying to explain how a thing progresses and how it moves, or the method by which results are obtained, we are then scientists. It is the combination of the mathematical and mystical, of the rational and intuitional, that produces true divine scientists. And we are seeking through the text to discover the "how" of divine science. "So speak ye, and so do, as men that are to be judged by a law of liberty."

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Let us note that James clearly indicates there is even a *method* in speech "So speak ye." There is a way of doing it which will produce certain results—freedom, emancipation of some kind. There is a way to say things, or a way to think which will produce certain results. There are certain effects to flow from right speaking. We are, therefore, to be judged upon the basis of the creative power of our word. Jesus himself made this very clear when he said this: "Not one jot nor one tittle shall be taken away from the law until all be fulfilled." "By thy word thou shalt be justified and by thy word thou shalt be condemned." And so we see James refers to some effect that is to be produced by the power of words.

On the other hand words are the symbols used by mind to express thought. Therefore, the primary action of words is in and upon mind. The real creative power is consciousness and the mental outlook must determine the issue.

ONE CAUSE

Our "divine science," therefore must start with the clear indication that the First Principle is "One Cause, Spirit or Universal Intelligence." The starting point of things is Spirit; the beginning of things is Intelligence and, therefore, the reason why the words will determine whether you are living under the law of liberty or not is the fact that words have creative power, since intelligence is causation.

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But immediately the inquiry arises as to whether or not matter produces mind, or mind produces matter. From the standpoint of the materialists and the "psychology of behaviorism," mind is only a by-product of energy, the activity of the cells and tissues and, therefore, the only mind you have is the reflex of your physical activities. But, on the other hand, divine science says that the beginning of things is mind and that matter is a product of mind. Which is right? Let us see.

Both physical science and divine science say there is one. That is interesting at once, because physical science says there is one and it is matter, and divine science says there is one and it is mind. There are arguments on both sides, but in making your choice, consider these rational questions:

Is it possible that feeling and emotions and goodwill and love can arise out of the thoughtless concurrence of particles of matter? Is it conceivable that matter has no beginning and no end and produces mind, as opposed to the idea that mind can more easily be conceived of as having no beginning and no end and that matter, or vibration, has beginning and end and is, therefore, product of mental activity? Look at your body as a study of it.

If you will look at your body, you will perceive the fact that if you have developed a type of disease of any kind, it is possible, by the application of your mental principles, to remove that disease from your body. Now if it were true that matter had control

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of your organism, and voluntarily, out of its own initiative, built up this diseased condition, how can you conceive that mind can step in at any point and say to matter, "Let this be changed. Let this become normal once more. I am healed." Such healings constantly occur, however.

There is something significant in another phase of this question and that is this: The body is constantly changing. The body lives only for a few months. New cells are born every day. The old cells pass away. But while that occurs, there is one thing not changing and that is the ego. Matter changes; but the ego does not change. The self remains from day to day. You are the same self that you were fifty years ago. You are the same self that you were when you were a child, when you were just old enough to know yourself and say "I."

There is one thing we have always been certain of through the years: we are the same person. The woman I married, we will say eight or ten years ago is not now the same woman physically. Every cell has changed. She has not the same body. But just the same woman! She is entirely different on the physical plane but the same woman on the spiritual plane. She is the same individual she has always been.

Now then, I know this about it: There seems to be a beginninglessness of the ego and an endlessness of it. But there seems to be an end and beginning in matter. We are right in assuming that prior to all bodies is the mind that makes the body and we shall, therefore, see

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that this body, which the Bible says is "fearfully and wonderfully made" is the product of the *mind within that knew in the beginning how to make bodies*, and made our body in the first place.

That being so, it is of supreme importance to know it, because in knowing it, we shall perceive the fact that causation is mental and original causation is God saying, "Let there be light; and there was light." "In the beginning was the Word, and the Word was with God, and the Word was God. And all things are made by Him." Therefore, we discover that the Word has creative power and we are not at all surprised then when James says "So speak ye, and so do, as men that are to be judged by a law of liberty." The words must have effect. And that is the "why" of divine science but it also involves the "how" and we must examine it.

ONE METHOD

The second principle of divine or mental science is this: there is one method, mind, or universal law. Spirit is intelligence and therefore every activity of Spirit must be intelligent activity. Intelligent activity denotes mental movement so that we are necessarily brought to the conclusion that the way Spirit acts is through a process of thinking. A process denotes a method and when you have a method you have law. That is why we speak of the law of

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mind. And the law of mind is this, that whatever you sow in thought you reap in effect. This principle holds true in all phases of creation whether mental or physical and it is upon this basis that all sciences are established.

In divine science therefore there is only one method—thoughts, words, statements, or affirmations implanted in creative mind. “The seed is the word.” Whatever results therefore we seek to produce will depend upon the words we speak and the thoughts we think and the faith we possess. Since we are free to select what these thoughts shall be, we can determine the health of our body and the ease of our circumstances through the choice of our thoughts. It is for this reason that James uses the statement that men are to be judged by a law of liberty.

Unfortunately most people do not think the thoughts which they desire to bring forth into form and that is why divine science gives so much attention to training in the control of thought. Most of us are in more or less of a hypnotic condition or state in which we are open to the suggestions constantly impinging upon us from our environment and from the minds of those around us. I don't know whether any greater service could be performed than in dehypnotizing the masses of men and women who are bound hand and foot by the race thoughts that fill their minds. Every effort should be made to bring the mind under control and to emancipate ourselves

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from those words, thoughts and impressions that are creating conditions which correspond, destroying the splendor of our lives. How happy is that day when a man knows that he is free from the hypnotic influence of destructive thought which is producing results in unhappiness and failure.

BODY OR MATTER

We have found that the method of creation is that of the movement of ideas upon the mind which in turn produces a result corresponding to the ideas. Therefore the third principle of our law is this: There is one manifestation, body or matter with an infinite variety of forms. In other words, we discover that the harvest corresponds to the seed that is sown. If you plant the bulbs of lilies, you get lilies. If you plant wheat seeds, you get wheat. If you plant thistles, you get thistles. Jesus inquired, "Shall men gather grapes of thorns, or figs of thistles?" No, they will get grapes when they plant grapes, thistles when they plant thistles, and thorns when they plant the seeds that produce thorns. Are we not horticulturalists implanting in the garden of our mind the seeds of sickness and poverty, of loneliness, unhappiness, and sorrow, and is it not necessary that we should learn to eliminate those thoughts which are so destructive to our welfare?

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IMPERSONALITY OF LAW

The figure of speech involved in "the garden, the seed, and the sower" indicates that there is attached to our law a principle of growth. But what do we mean by growth? We mean the unfoldment of that which lies potentially within the seed, the germ which determines that that seed will produce fruit of its kind and no other. The law of growth is the law of unfoldment, and the most significant fact in regard to it is that the process goes on impersonally. That is the magnificent thing about it. Plant a seed in the ground and it does not say, "I don't like your seeds; I will grow something else. I don't like roses, I will grow onions"; in which case the ground would be growing a fruit which does not correspond to the seed. The ground does not do that. The ground is like the subconscious mind of the individual. It accepts whatever seed is planted in it. And, as Jesus said, "It grows, ye know not how." What do we mean by that? We mean by that, if we plant an idea in the subconscious mind, in this creative medium, it will go on developing without our conscious thought at all. It is Creative Mind, Divine Spirit, working in us to will and do of its good pleasure to produce results to our benefit and our good; produce them always in harmony with our planting. We do not have to think about it. This removes all need of struggle, all signs of strain, all agitation of mind, all feeling that

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we must work ourselves up to a high pitch of intensity, that we must get into a feverish state. It says at once, "Have faith, rest, be satisfied."

Plant your seed. Let it grow. Put it into the soil of your mind. Put it in your consciousness and let it stay there for a while and watch and wait and see what will occur. By and by you will find that the harvest will correspond to the seed, and it has grown "ye know not how." But you are required to have faith, to have patience, to wait with expectancy for the results will be sure and certain.

MAN'S PLACE IN CREATIVE ACTIVITY

The Bible teaches that as God creates, man creates. Indeed when rightly understood the Bible becomes a book of instruction as to the method of reaching the plane of creation through the observation of the universal method and through the recognition that man is the child of God reproducing the creative activity within himself. Everywhere in the Scripture there is the effort to bring out in man's consciousness that he is the individualization of the cosmic and that as God acts, he acts. In the words of Jesus, "My Father worketh hitherto and I work, and greater works than these shall you do because I go unto my Father."

The very word "man" comes from the Sanskrit "MN" which in Latin becomes *mens* or mind. Troward points out the fact that the word man means measurer or steward and that Jesus constantly uttered

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parables regarding the steward who is the measurer or man who decides how much is to be given each one. God is the undifferentiated of universal life, love and wisdom and man measures out his bounty or objectifies spirit into a multiplicity of forms. In other words, man's creation consists in determining what he will have, in stating that he possesses it and in allowing Spirit to flow through him into the desired form.

HOW LAW WORKS FOR US

Going back to our text let us see how this recognition of a law affects our understanding. "So speak ye and so do as men that are to be judged by a law of liberty." We have already noted that the law of liberty indicates freedom of choice as to what we shall produce in health, happiness, or success. Let us now contrast with this statement, our text from Paul which says, "The law engendereth unto bondage." Are these two statements contradictory? They are not. The apparent contradiction is dissolved when you recognize the fact that the law is impersonal and that what you sow, that, and no other, shall you reap. The law has no power to make a selection for you. It cannot change, or alter the seed in any way. It works either constructively or destructively just as fire will warm you or burn you without any volition of its own and in accordance with the conditions which you impose.

Annie Besant speaks of the law which binds the

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ignorant and frees the wise. Jesus clearly stated that this law could not be changed. "I am come," said he, "not to destroy the law but to fulfill it." In other words, Jesus comes with a message lifting the consciousness of men to a plane where the desires and choices will be on a higher level so that the law will have higher ideals to work upon.

In the sermon on the Mount, he says, "Blessed are the merciful for they shall obtain mercy." In other words, if a man has a mental attitude of mercy, the result will be mercy. James expresses the same principle in the statement which follows our text in which he says, "for judgment shall be merciless for those that wrought not mercy, but mercy glorieth over judgment." Jesus makes clear that if you will give mercy you will receive mercy. On the other hand, he states this: "You have heard it said to them of old time thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; and whosoever shall say to his brother, 'Raca,' shall be in danger of the council; and whosoever shall say 'Thou fool,' shall be in danger of the hell of fire. If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest haply thy adversary deliver thee to the judge and the judge deliver thee to the officer, and thou be cast into prison. Verily I say

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unto thee, thou shalt by no means come out thence, till thou have paid the last farthing."

The law therefore is found to be either our friend or our adversary for whatever the mental attitude that we hold toward it, it becomes a mirror to cast back our thought and to convert it into form. This is the law of correspondences and compensation.

RECAPITULATION

This is the law of mind. It is the crux of divine science, Christian Science, New Thought, and all modern movements of the new philosophy. All of these seek in one way or another to bring men and women to the point of faith in the divine nature, man as a child of God, and the necessity and practice of controlling the thoughts which produce the corresponding harvest. Whatever errors there may be in the statements of these principles, whatever contradictions may occur in the teaching, still all have this great law of mind as their foundation. The poet has thus declared it,

Give love and love to your life will flow,
A strength in your utmost need;
Have faith, and a thousand hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best that you have
And the best will come back to you.

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Give the world the worst you have and you will get the worst the world can give you. When you give faith and love and understanding it becomes a law of liberty, but when you give hate and malice and fear, then it becomes a law of bondage. If you are looking at life expecting disaster, hate and enmity, then you will find the world will reflect disaster, hate and enmity. If, on the other hand, you expect love, kindness, peace, and good will, you will find that is the attitude of mind which your world reflects.

This law of mind is the foundation of divine science—the basis of “a man’s religion.” If something happens to him that he doesn’t like, he made it. In the old days of divine science and Christian Science, the idea was that the basis of the philosophy was this: “God is a good God. God can only create that which is good. It is contrary to His nature to create bad. So, therefore, anything you consider bad could not exist, because a good God does not make it.”

As we have progressed, we realize if this is true, then man has no control over his destiny, because bad thoughts produce a fictitious result or illusion, while good thoughts produce a real result. However we know that bad thoughts produce bad results, and evil is just as much an experience as pleasure. Both are the result of mental causation.

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GETTING OUT OF HELL

To say you are not in hell when you are in hell would be to simply fool yourself. You are to say this: "This hell is not necessary for me. It is a hell which I made for myself and I can get out of it and I am going to get out of it by changing my states of mind." If you are in hell, make it heavenly. Just to deny it will not be enough. You might go around all your life saying, "This is not hell." But if it is hell, it is hell. Am I right? Some of you have experienced more of it than I have. You are able to say with as much authority as I.

So we realize that Jesus, and James, and Paul, and the whole Bible, are teachers and teachings to declare that whatsoever a man soweth, no matter what it is, he reaps it. And the law is so delicate in its adjustment! You cannot even have a vapor from the breath, an overtone of the mind that does not go with your word. As Jesus said, "Not one jot nor tittle shall pass away; it shall be all fulfilled." The law of mind, which cannot be broken is so exact that the tiny weed you sow along with the seed desired will grow up with it. Your added "ifs," "buts," "wishes," and "perhaps," affect your results. Even your inner feelings at the moment of your affirmation.

I remember hearing of a man who by mistake put a ten dollar gold piece in the collection. When he found he had done it, he was very much concerned

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and went to the ushers, saying, "I intended to put in a twenty-five cent piece and I would like to get my ten dollar piece back." But the ushers said, "It is not the policy of this church to return money once donated to the cause." The man smiled then and said, "Well, I will get a greater reward for such generosity." To which the ushers replied, "We are sorry to inform you that we only get in heaven the reward of our intentions." He got twenty-five cents worth of reward for his ten dollar gold piece.

It is the law of giving and receiving—that whatsoever a man giveth, he will receive to the utmost farthing and the inmost thought. I sometimes wonder, when by chance I look at the collection after a service, just what kind of reward some are looking for! Jesus commended the woman who put in her mite but it was not because she put in her mite but because she put in her mite ungrudgingly.

ATTITUDE AND ACTION

One thing more James writes, and some people do not like to hear, "So speak and so *do*." Once in a while some one comes to me and says, "I thought all I had to do when I became a divine scientist is to just sit still and hold thoughts," and they are quite dismayed when they are told they must work too. Troward, the great writer on this philosophy, says, "It gives no premium on laziness." A thought cannot do for you what it cannot do through you. And Pro-

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fessor James says, "One must *act* with decision on every issue that presents itself." Though you speak the word, you must also act upon it. You must back up your words by willingness to do whatever the law requires you to do. Once you get an inspiration, act upon it.

One must differentiate between the rational and the intuitive consciousness. In the rational consciousness you take whatever facts you know and come to as satisfactory a conclusion as you can, based upon them, but the whole process may be in error. In the intuitive consciousness which, first of all guides back to the divine mind, you act under the gentle pressure of its influence without argument or delay. I have often thought of this in regard to an experiment which I have frequently performed in mental telepathy. I have gone out of the room leaving a group of people who determine upon some action which I am to perform upon my return, such as, for example, going to the book case and selecting some book which is to be passed to a member of the group. As soon as I come into the room I close my eyes and move at once as I am impelled from within. If I stop to think what I shall do, the rational processes get in the way and the intuitive mind cannot guide. If on the other hand I act upon the inner urge, I am led to perform the *right* action.

One must *move* upon his inspirations. How many of us lose much of the power of life because we wait and wonder, saying, "I wonder if I should start today.

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Perhaps I should be better prepared for this. I think I should go home and consult with my wife?" More men have been ruined by consulting with those who know nothing about it than ever have been saved by consultation with those who do know. How could a woman be expected to know a man's business if he doesn't know it himself?

There must be harmony between speaking and acting and every word must produce a movement. Alexander Hamilton says, "Men give me some credit for genius. All the genius I have is this: When I have the subject in hand, I study it profoundly; day and night it is before me." And he concludes that his results are not due merely to intuitive genius but also that they are the "fruit of labor and thought." That is the same as James says, "So speak, and so do"—the fruit of labor and thought. Do not forget to think. Some people leave it out. Don't forget to labor. "So speak ye, and so do, as men who are to be judged by a law of liberty."

This principle holds true in the treatment of patients. If for example you are giving a treatment to a paralytic, the time must come when definite movement is expected and demanded and this mental demand must be very insistent.

A friend of mine was called upon to treat a woman who believed in divine principle and who was being treated mentally. He found her in a California bungalow with all windows closed, no circulation of air and total disregard of the law of hygiene. He

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immediately threw the windows open, ordered proper food and drink and compelled the woman to act in consonance with the mental treatment.

There is work to be done but we must realize this: If it is a law of liberty, it means liberty in the work you do. You don't have to do this particular kind of work if you don't want to. Once you come to realize that every man is born into the world with some particular gift to give to the world and with the power to express that to the full, you will work, but it will not be labor; it will be joy. That is manifestation. That is expressing God. That is bringing divine life and purpose into expression.

APPLICATION OF THE LAW

Let us learn to apply the law to every need of human life. If we are not well, let us learn to launch ourselves out on the pathway of health with this statement, "My life is perfect in God. My strength is sufficient for my need. God is my life and he is my life now." Then let us act upon our faith. Let us live as though we were well. Let us speak as though we were well. Let us practice the "feeling" of wellness and presently we will find that we are well.

In our business affairs let us state that success belongs to us. "I am the spirit of success. God within me is seeking to express something which I know I am and I am launching myself out on my course with absolute faith. Day by day I am going forth with

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the feeling that what I desire is already accomplished in the divine mind and is now to manifest itself."

Lindbergh has electrified the world during the last two days. I suppose every one of us thinks he is our son. He is the spirit of America, although St. Louis is trying to claim the honor. He is the spirit of America launching himself out in the joyous vision of youth backed up by the willingness to give all the physical forces which are so splendid in him and he wins the great victory and is crowned by the world as a splendid example of daring youth. But he acts upon his faith that "I can." As Virgil told us, in the old days when we used to read Latin, "They can because they think they can."

If you want love and if you want friendship, realize that love and friendship belong to him who lives under the law of liberty—that "as we sow, we shall reap"—and, therefore, dare to say, "I am a friend; I love people; I love to be in touch with people; I love the harmony that comes to my soul because of the response between another's mind and my own. I will surely live my life in friendship." Then so live as a friend that at last, by the very law of your sowing, friends will come flocking around you. But it is not much good to merely sit in your room and say, "I am a friend, I am a friend," unless you go out and act like one.

People often come to me and say, "I would like to have friends but I never have. I am so lonely. What is the matter?" I answer, "Why, you haven't been a

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friend. Get it into your consciousness and act upon it."

When I was a boy we used to pray at night:

Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.

We were going to sleep and we were likely to die!

We have a new prayer now to pray in the morning:

Now I get me up to work,
I pray the Lord I shall not shirk.
If I should die before the night,
I pray the Lord my work's all right.

The way to win is to launch yourself out in delightful anticipation of love, friendship, health and plenty as the self-expression of the God that is in you.

Oh, friends! Every one of you has the potential of all you may desire in you now. You have your possible heaven or hell within you. Right now you decide the issue yourself as to what you are to become and what the world is to give to you.

A man there was with a common name
And a common view of life;
His thoughts were always of common things
And never rose to the sky on wings,
Nor ever soared where the spirit sings,
Far over the common strife.

So he lived and worked in a common way,
In a plain and grubworm style,
And ate and slept with never a thought

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To lift him out of the common lot;
And so at length in a common spot
They laid him after a while.

Another I saw with a common name
But a vision vast and high;
He dreamed of heights for his soul to climb;
And, vision with act in perfect rhyme,
He flung himself with a faith sublime,
Far out on the trackless sky.

He blazed a trail for the souls to come
With a dreamer's artless art;
For, ever the dreamer of noble mind
Who *lives* the vision, shall living find
His vision painted for all mankind
And hung in the common heart.*

* "*Songs of the Silence*" by the author.

Chapter II

WHAT TO THINK AND WHY

THE TERM DIVINE SCIENCE implies a method of thinking in harmony with the forward movement of life. All life is movement; but there is the ebb as well as the tide; retrogression as well as progression. Disease itself is an action of life as well as health. The practitioner of divine science, however, is concerned with stimulating the forces of life only in the direction of improvement and perfection.

The "movement of life" is the activity of intelligence for there is no life where there is no intelligence, however low in the scale we may go, even to the formation of crystals.

The activity of intelligence is an evolutionary process through which accumulated results are secured in the building up of a body of thought. That is, we acquire memories, tendencies and attitudes of mind by repeated mental action. These tendencies appear not only in the individual but in the race.

The race acquires a tendency to think, feel, act and react in definite and determinable ways. That is, we may feel sure that under given stimuli, all people will react in much the same way. This mental state is often referred to as "race consciousness."

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But race consciousness also denotes a rather negative or destructive mental attitude. The reason for this is that the race as a whole tends to respond to mental influences without discrimination. That is, it does not *choose what impressions and suggestions* shall be made upon it but acts upon any and all alike. Thus we find that disaster, disease, loss, and sorrow are accepted as a part of the necessary scheme of living; and no mental barrier is put up against them. The "race man" hears of influenza or the common garden variety of cold, accepts the thought that what others "catch," he must and supinely yields to it saying, "I expected it."

He yields also to the instincts, is quick to emotional upheavals, gets frightened easily and gets "mad" without effort. He says, "No one needs to tell me what to think. I do not have to think. It just comes."

But he is thinking in order to say this. He has a fully formulated opinion regarding the person against whom his anger is directed; and he looses the barbed arrow as a result. He gives the other "a piece of his mind," little recking how little he has to spare.

Man is inclined to be quickly aroused to race consciousness and to give utterance to it. But divine science comes forward and says this is wrong. Man ought to *choose* to what instincts he will yield, what emotions he will express, what thoughts he will think, what words he will say. If he thinks in terms of lower race tradition and race development, he will not think

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in terms of the emancipated Christ-consciousness, for the "law of the common path" will prevent it.

It is imperative therefore to learn what to think; that is, how to build up a personal, constructive God-consciousness which will produce in our lives the results we want.

OUR MENTAL ATTITUDES AFFECT OUR DESTINY

One of the first imperatives is that we learn that our mental attitudes or beliefs affect our destiny. That is, our "philosophy of life" reacts upon our lives for good or ill. If for example, we believe that suffering is a part of the divine plan, that it is God's will that we be ailing, poor and unhappy; then that "philosophy of life" will cause us to acquiesce in suffering, perhaps even to glory in it. If, on the other hand, we believe that suffering comes from some fault in our own mental attitude, some social flaw, or some controllable condition, we will do all in our power to avoid or resist it. There is bound to be a subsequent great difference between the state of the man who believes in suffering as a part of the divine plan and the one who does not thus believe.

There are men of great learning and piety who have not been able to get away from the idea of the necessity of suffering as so much a part of the divine plan as to necessitate a suffering God; such men as Archdeacon Wilberforce and President King of Oberlin, for example. Brought up in the older theology, they

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have seen no mode of escape such as divine science offers.

But if you have a suffering God, you must have a continuous and eternally suffering Being. Then since he is a God of suffering, all who share in that belief contribute to suffering and become part of a so-called divine plan that contemplates eternal misery from which there is no escape. The popular mind, accepting the theory that the Divine Being intends it to suffer, says, "I must suffer. There is nothing to be done but endure it. There is no use talking about the matter. Perhaps I can get a powder, or a pill, or a headache tablet. Or perhaps I may call in a doctor for an operation and have him take something out of me that God put in me. And when that is done I shall be healed." These people would consider it foolhardy to call in a preacher to heal them; and yet they would go to a doctor to have themselves cut open. You have met them. You know them. (Are you one of them?) And so we must come to the conclusion that it makes a great deal of difference what a man thinks.

On the other hand we believe that God is supreme, that spirit in man is supreme, and that it is the mental attitude that determines the issue. We contend that spirit is the original causation, that it is free from all necessity and that, acting as mind, it is the source of everything. We shall, therefore, declare that the body, and indeed all matter, is a product of mind and that an immutable relationship of cause and effect

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exists between the former and the latter. Since the body is matter, it is an effect; and its condition is always directly traceable to mind, the antecedent cause. Before we can attempt to change the effect we must reach the original causation, thought expressed in words. We turn from impersonal race susceptibility to personal thought control. We determine to think what we want in order to have what we want.

There is no need denying the reality of matter. As *an expression*, matter itself must be considered as true as personality. Matter is the objective aspect of the activity of the Divine Mind. We cannot think of matter as other than a result of the causative mind which produced it. And if we will bear in mind that the original causation always controls the effect, we will then see how easy it is for us to mould and fashion the body, to change its expression, its form, and its vibrations.

The body is composed of about twenty quadrillion cells. These cells are so small that only by the most powerful microscope are we able to examine one. The cell which we see, when we do see it, is simply a mass of vibrations, thousands of electronic energies or ether waves in motion. But the vibration and movement actuate the concept of form. It is intelligence that controls the vibrations. Thought produces them. I can take you into a laboratory and prove with instruments that thought will produce actual electric energy. Your cells are the product of electrical energies which are the product of electrical

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magnetism and vibration, which in turn are the movement of mind.

CHANGE OF CELLS BY THOUGHT

Now, when by words or other suggestion a thought enters the primitive consciousness some change in the cellular mass is inevitable. There is nothing left for it to do but change. And the manner in which this change may be effected, it is the function of divine science to reveal. By divine science, you may resolve your world into mind, dissolve it into spirit. Attaining the realization of spirit, it matters little what name you give it. You may call it life, wisdom, truth, or beauty; but you will always find that the moment you become conscious of any truth, it begins to take shape and produce a change in the world of effects. *Healing is as simple as that. Healing does not come by any desire to mould or fashion the cells; but through a desire and insistence on knowing the truth.* 'Tis when you know the truth of perfect being that you experience that harmonious vibration which means health.

Divine science teaches us to go back to original causation. It teaches us to go back to Spirit; and then form and matter and substance will be added unto us. Quimby saw this clearly when he said, "Whatever I believe I create." And he said again, "Man is made up of truth and belief. And if he is deceived into a false belief, that belief is catching;

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and the effect follows." For instance, if a man feels pain, he knows he feels it. There is no imagination about it because the effect follows. Therefore it must be an expression of what he believes.

Robert Ingersoll said he could have improved upon God, because if he had been God he would have made health catching instead of disease. But he did not know what we know today. We know that health is catching, and by exactly the same process as disease.

Try this some time when visiting a friend: Walk into the room full of "pep," have a cheery smile, be optimistic. Then visit your friend again. Enter now with a frown, appear disconsolate and gloomy. You will be surprised to find how welcome you were—on the first visit! Test it out some time. "Pep" is contagious! Health is contagious! Both are expressions of a man's consciousness, are produced by what he thinks. All outward expression of the inner being is an effect. But we do not tinker with the effect. We rather go back to the causative mind. This is a universal principle. The physical scientist uses it as does the divine scientist.

EXAMPLES OF HEALING THROUGH A CHANGE OF MIND

No better example could be found than in an epidemic which invaded England. During the general sickness the government dispensed a medicine which proved to be particularly effective until an examina-

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tion revealed that it was nothing more than kerosene oil with a little something else of no consequence. Prior to that time people had been cured readily; but after the exposé became general, nobody got well.

True healing comes from the inner being. It is the mental state, not the remedy, that decides the result.

A woman complained that she had a live lizard in her stomach. A physician assured her that no lizard could exist in the midst of gases which pervade the human stomach. But the lady insisted upon an operation. The anesthetic was given. A glass jar containing a live lizard was brought into the operating room. A slight incision was made in the patient's abdomen; and the operation was, of course, a tremendous success. They had the lizard there to show her. She was cured.

Another case illustrating the tremendous power of mind is that of a negro in one of our southern states, who had been shot. His fright was such that he became as white as any negro can. Shivering in terror, the man was placed upon a table for medical attention. As this was done, a bullet fell to the floor. It had never even penetrated his flesh. As soon as he saw it, the sufferer—turned black in the face again—became perfectly normal and ran from the room. All this, within a few moments after he had been actually at the point of death.

On the night before Lee's surrender, General Grant is said to have retired with a frightful headache. But in the morning he received a note from General Lee

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announcing his intention to surrender. The Union leader's headache instantly disappeared.*

In all these cases the physical changes were due entirely to changes in the state of mind. And therein lies the explanation of healing. *It is the result of a changed state of mind.*

THE HIDDEN CAUSE OF A GIVEN DISEASE

The instances just cited had for their basic cause either anxiety or fear. In fact, fear has caused the greatest number of ills to which the flesh is heir. Fear being a mental state, the antidote must be found in some form of faith which completely eliminates it. Love is the direct opposite of fear. A God of love is one to whom all men may turn with supreme confidence. This was in the mind of the old prophet when he said, "Call unto me and I will answer thee and show thee great and mighty things which thou knowest not." By this he meant that God is not only love; but that all his people need do is believe and ask, and a way will be pointed out for them to follow. And so it is with healing, we have but to ask; and a way will be pointed out. Though it is not always easy for a healer to do this when the cause lies, as it frequently does, in some loss or so-called sin. These are mental states which are hard to reach. In fact, Rev. W. John Murray once said that the greatest difficulty in his work of healing was to find the sin or loss. "Because

* Illustrations from "Psychology of Faith and Fear"—Sadler.

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we must always strike at the cause rather than the effect. People themselves do not always know wherein their trouble lies." And for this reason I have many times sat quietly down with a man for the sole purpose of thoroughly discovering his mental state by contact on the subconscious plane. Knowledge of the cause of a person's trouble is of profound value in effecting its cure. To know the mental state behind the physical malady opens up a definite method of treatment for that case.

All literature on the science of spiritual healing teaches that we must get at the creative source. *We must impersonalize ourselves and allow our consciousness to commingle with that of our patient until a word of truth from us becomes a word of truth to him.* His consciousness will change; health will manifest as a flower grows from its seed.

The great thing in healing is to analyze the cause and find the mental impulse which produced the physical effect. That done we must make every effort to avoid confusion of thought, particularly if we are sensitive.

Sensitive people, for instance, are very susceptible to colds, because their minds are easily befuddled; and confusion of thought will produce a cold. Many of us have a tendency to do what every one around us is doing. If people near us cough and sneeze, we begin to cough and sneeze. Very soon we have a cold just as bad as the next one.

We are often very much like the sheep about which

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the teacher asked one of her pupils: "Willie," she began, "if there are twenty sheep in a field and four of them jump over the fence, how many will be left?"

"None," the boy answered promptly.

"Willie!" exclaimed the teacher. "You know that sixteen would remain in the field."

"Oh, no, Teacher!" laughed Willie. "You may know arithmetic; but you sure don't know sheep."

It is so in the human family. If there is a bell-wether to jump over the fence, many are prone to follow.

To overcome this confusion of thought, this propensity to imitate, fix your mind determinedly upon some idea—concentrate your whole mental energy upon a given subject. One of my closest companions, when he occasionally has created a cold, resorts to mathematics for concentration. He will start in on a difficult problem in solid geometry or differential calculus; and, by the time he has it solved, his mind has lost its confusion and his cold is gone. Of course, a great many of you are probably thinking that your cold would also be gone *by the time* you had solved such a problem. But the point I make is that concentration by any means will help you to clear up your thought and rid yourself of mental confusion.

Clear, straight thinking itself will heal. Take those cases which result from a shock of some kind. It may be a mental or a physical shock which sets up an interruption in the flow of energy through the body; and the recurrence of the interruption finally produces a

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condition of chronic ill health. Straight thinking will overcome it. Centralize your thought. Be convinced that the effect is but a product of the mind. Say to yourself, "There is nothing that can interfere with the flow of divine consciousness which is giving me eternal peace and health."

Possibly you do not know that there is a friendly agent in the body called a phagocyte, which lies in wait to consume enemy germs that are striving to set up discord and disease. These valiant little health officers can percolate through the tissues anywhere. When enemy germs are encountered, they surround them with a little pepsin sauce and proceed to swallow them up.*

This process is going on constantly, provided we are happy and joyous and full of faith. But let us be depressed, or let the stream of consciousness of truth be interrupted and what happens? Each little phagocyte will say, "Oh, I'm not hungry today." He will languish under the spell of mental distress. The enemy germs gain the ascendancy; and a condition of disease is established. Why? Because the energy of the friendly phagocyte depends on our mental state.

When our consciousness of true being is displaced or interrupted by destructive ideas, it leaves the field open to enemy germs. It was true of the lady with the lizard. It was true of the negro who had been

* See Chapter VII "Microbe Hunters"—Paul de Kruif.

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shot. It was true of a boy whose parents are members of the church.

He lay on the bed, unable to move. His mother called in a physician, who said, "This is infantile paralysis."

The terrified mother cried, "What shall we do? What hope do you extend?"

"I hope," answered the man of medicine solemnly, "that the boy will be able to get out of bed some time; but he certainly will never be able to walk."

It was really a glorious thing that the doctor handed out such a pessimistic opinion! For in desperation the mother called in a mental practitioner. In a short time she called up the doctor and said, "I want you to come over here and see the boy who would never walk again." The physician came and stood at the door in amazement while the lad rose from the bed and walked across the room.

This boy is now a regular attendant at the Sunday School in the First Church of Divine Science, New York.

I visited in that home a few days ago and the little boy was out playing tennis. It was no miracle. Consciousness of truth saved that boy. It was a wonderful exposition of mind as the source and the physical condition as an effect—one more proof that we can turn to mind and say, "Do this!" "Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not."

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Here is the way of mental treatment. Turn immediately to the full source of life. "Call unto me," is the invitation, for the full source of life is God.

Think in terms of God.

Pray in terms of God.

I believe not so much in the prayer of words as I do in the prayer of love, the prayer of unity. It is all very fine and very beautiful to bow down and worship as many are doing this morning; but in my opinion we come nearer eternal love and eternal peace by silent communion with the divine consciousness. This is the manner in which we are to "ask."

HEALING LIES IN YOURSELF

But do not forget that the initiative is with you. You are the one who must start the movement that is to take you out of your trouble. You must begin to "Call unto me" before "I will answer thee." Is this not in perfect harmony with the law of divine science? And is it not perfectly easy when we know that the answer is there even before we ask? It is always there. Eternal peace is there. Eternal love is there. Eternal good is there. "Knock and the door shall be opened unto you. Ask and ye shall receive. Call unto Me," and the answer is already there. It is eternally there.

So many of us feel that we have to fight and struggle. We feel it is necessary to go through some great ordeal or effort. But all that is necessary is that we

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know the truth; and the truth shall make us free.

Let us ask what we want. So many of us say, "Oh, I don't need very much. I can scrape along. I can pull through somehow"—as if the divine supply had run out. "Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not." Remember that the supply of eternal good is limitless; the supply of eternal love is boundless. We need but to affirm the truth and ask; for with God all things are possible—perfect harmony, perfect peace, perfect self, perfect rhythm, and perfect love.

Thou spirit of life who art the deeper self of me! Thou who art that which I am, O Indwelling Spirit! I do now so enter into thee as to lose all consciousness of body, of environment and conditions. I am merged with thee. I am complete in thee. I am at the center and source of my being. Here is my perfect world and my perfect power. Here is the pure source of the stream of my life. Here now do I purify myself. Here do I behold the soul of the things that are to be. Here do I make my coming world and my coming days. They shall be laden with good, bountiful in abundance, joyous in spirit, vibrant with health, blessed with loving companionship.

Chapter III

MENTAL ATTITUDES, THE PROBLEM OF GOOD AND EVIL

MANY PEOPLE approaching the subject of the new philosophy of mind will be led into an error because they do not understand the fundamental principle upon which these movements are based. For that reason we must reach a certain point of view. We must have a certain mental attitude. In the scriptures we are told to "have this mind in you which was also in Christ Jesus."

We can never understand Jesus nor the words he spoke unless we have the point of view of Jesus. We read into the sayings of Jesus much that is not there; and we read out of His sayings even more than the meaning He intended to convey. Whereas, we must seek to find the truth of that which he actually said and did. We must try to find the fundamental secret that underlies the science of spiritual life as outlined in the life of the Master and in the teachings of divine science; and we shall find that *the starting point is the identification of the soul with God.*

Any other approach to the subject will at once plunge us into difficulty because we shall then find ourselves in a universe with a dual aspect, a universe

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of good and evil, strength and weakness, ignorance and wisdom, as something in themselves; and in such a world we will ever be baffled by our ignorance of the forces with which we have to deal, the obstacles we have to overcome, and the problem as to whether this, that or the other thing is going to be good or bad for us. If on the other hand we start with the premise that there is only One and that all that exists is a manifestation of this One, we shall have a basis on which to work in the solving of our problem.

The solution will lie in discovering the mode or method of manifestation, *i.e.*, the way the One becomes the Many.

The first step must be the recognition that the nature of "One" can only be Spirit, That-Which-Is, Substance, or Mind as the Origin of all.

The second step will be the perception that the All can create the Many only by becoming the Many; and It can become the Many only by thinking of Itself as the Many.

Third we must perceive that man himself through his identity with Spirit possesses the power to manifest or project the substance of Spirit into form, and that the nature of that form will be determined by the nature of the thought that produced it. His world then becomes a reflection or objectification of his thought.

Finally, "good" and "evil" alike must be not things-in-themselves. They are the aspect or objective appearance of thought. The cause of our un-

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happiness and maladjustment, therefore, must be sought not in things, people, men or events, but in ourselves.

It will be worth our while to study the supreme claim of Jesus with reference to the statements we have just made, for we observe that fundamentally the power of every word and act of Jesus was due to the *identity of his consciousness with that of the Universal*. Time and time again he emphasized the fundamental truth on which the new life is to be based. "I and the Father are one!" What a colossal statement it was! Here was a man walking on this planet who claimed identity with the God to whom men of that day looked with awe and trembling, a God whom they believed to be more or less dissociated from this mortal sphere! Yet we know that Jesus lifted himself out of the realm of struggle by the simple expedient of identifying himself with that which never struggles.

THE FRICTIONLESS PLANE

More and more we come to realize that there is a plane on which no struggle exists. Even in the physical universe we now have a sphere in which there is no friction. There is no quarrel among the electrons. It is only in the world of motion that we have this expression which we call friction. It is only when we come out into the objective world that we have wear and tear, fear, worry, dissolution, and

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death. And to eliminate these experiences we must first of all become conscious of a world that is frictionless. We must realize our unity with God in whom and with whom there is no struggle. Jesus said, "Hear, O Israel, the Lord thy God is one." And the Old Testament says, "Beside Him there is none other."

THE LAW OF MIND AND GOOD AND EVIL

Now divine science shows us that we shall find little that is harmful to us except it be through the reflection of our ideas about it. We believe, for instance, that all things without the power of selection are in the right place, from which it can be readily inferred that we, as individuals endowed with the gift of choice, may not always be in the right place. A heavy stone, for example, might fall upon you and crush you. At first you would be tempted to say the stone was in the wrong place; but, as a matter of fact, you would well know that it would be you who were in the wrong place because the stone in falling would be only following the eternal law of gravity. It would be fulfilling the law. And the fact that you were crushed would be further evidence of the fulfillment of the invariable law. What sort of place would the world be if you could stand under a heavy falling stone and not be crushed? How would it be if electricity so operated that a street car would move backwards when the motorman intended it to move

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forward? Under such circumstances, there would be no law in the universe, nothing upon which we could depend. Again, suppose you got into a flying machine and that instead of following the law of suspension in air while under motion it would drop into the sea or to the ground without definable cause; then, we would never have the principle of aviation. Airplanes sometimes do appear to fall without apparent reason but in reality the law governing their action is right. The trouble is with us. We must adjust ourselves to that law and know it thoroughly; otherwise, there will be many repetitions of the experiences encountered by our would-be trans-Atlantic flyers.

"Whenever anything in nature seems to us ridiculous, absurd or evil, it is because we have but a partial knowledge of things, and are in the main ignorant of the order and coherence of nature as a whole, and because we want everything to be arranged according to the dictates of our own reason; although in fact, what our reason pronounces bad is not bad as regards the order and laws of universal nature, but only as regards the laws of our own nature taken spiritually. As for the terms "good" and "bad," they indicate nothing positive considered in themselves. For one and the same thing can at the same time be good, bad, and indifferent. For example, music is good to the melancholy, bad to mourners, and indifferent to the dead.*

* "Ethics," IV, Pref.—Spinoza.

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"I say that all the things I fear, and which feared me, had nothing good or bad in them save in so far as the mind was affected by them."

"The greatest good is the knowledge of the universe which the mind has with the whole of nature." *

"Even in regard to the matter of good and ill in ourselves, Spinoza shows that a passion or emotion is bad or good not in itself, but only as it decreases or enhances our power." †

So we cannot excuse ourselves by saying that things are not "in the right place"; but we must see that there is nothing in "the wrong place." Our own ignorance or neglect puts us in the wrong relationship with things and thereby constitutes the "evil" forces.

Archdeacon Wilberforce said, "From all clear, courageous, philosophic thinking there is but one conclusion: Only God is. There are no really insoluble problems because everything is in its right place in the cosmic order. If its place in the cosmic order is such that it is your duty to readjust it, then that was its right place, as a stimulating agency to you. 'All things,' however apparently contradictory 'work together for good.'"

Yet how many people there are who find fault! They say that they are in the present situation because something or somebody is wrong. Some of them are sure that nothing in their environment is right; or else they say, "I have been a victim of misfortune."

* "The Improvement of the Intellect"—Spinoza.

† "The Story of Philosophy," p. 198—Will Durant.

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Now you would hardly expect to find a divine scientist who would admit that he ever had "hard luck," yet I have met several.

"Know this, O man, sole root of sin in thee
Is not to know thine own divinity." *

THE MENTAL ATTITUDE

It occurs to me that in order to overcome this situation we must reset our range of vision so it will be in line with the perception that everything in the world is in the right place and that it is we who are wrong through wrong ideas and a wrong perspective. We are living in a world of struggle because while we may philosophize on the plane of idealism, yet we proceed to carry out our thoughts as though we were on the plane of materialism. Whereas, we must come back to the mental attitude which says, "I and the Father are one. There is no division. There is nothing in the universe but God and harmony."

"Then," you say, "how is it that conditions are so inharmonious as to arouse my impression that things are all wrong? Why do men live in want and poverty, sickness and pain, fear and worry?" And my answer is that a man so lives because it has been his own selection of a mode of life and because he has looked for that sort of thing so long that he has built up a consciousness which keeps him in a life of friction, struggle, and so-called evil.

* James Rhoades' "O Soul of Mine."

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How often do we look upon our world and study it with reference to the evil that is alleged to be in it? There are men, for instance, who see badness in their wives or limitation in their wives; and there are wives who see the same thing in their husbands. They may not see this constantly but they are always looking for it. Whereas, they should be seeking to perceive the good and to enlarge upon it until they draw it forth into expression.

Suppose then that we change our mental attitude from the aspect of seeing the world full of forces with which we have to contend and struggle. Suppose that we perceive that everything is good and that we are looking for that good and that good alone. Suppose that when with our friends we see only good in them and speak to them only good about other friends. Then, we shall approach our friends from the standpoint of the good that is in them because we have harmonized ourselves with it. We shall also approach them with a true understanding; and there is nothing in the world that draws out the good more than to find someone who understands, someone who appreciates. So, by looking for the good in people you are helping them to expand and manifest the good that is in them.

"A thankless task," some of you say and it may seem true, for there are people who can walk through a forest and see only the roots which cause them to stumble, and the trees which are dead or scarred by time; while another walking over the same ground

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will see the beauty of the leaves and hear the rhythmic murmur of the branches as they swing to and fro.

I passed a stagnant marsh that lay
Beneath a reeking scum of green,
A loathsome puddle by the way;
No sorrier pool was ever seen.

I thought how lost to all things pure,
And clean and white these foul depths be.
Next day from out that pond obscure
Two queenly lilies laughed at me.

One looks for the filth and scum while the other looks for the lily. Divine science directs us not to straighten out the world but straighten out ourselves—straighten out our mental attitude. Divine science also reminds us that there is no struggle once we have come to the fundamental understanding of the self for then we can say and know, "I and the Father are one." It is not "I" but "the Father" dwelling in me that "doeth the works." That is the point of view from which we declare the unity of man's soul with God; and it is the basis upon which divine science says we must operate.

IS EVIL REAL?

But divine science does not take the position of some metaphysical systems, denying the existence of evil. We admit it is an experience if we create it and allow it to exist. We do not deny the reality of an experi-

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ence simply because it is opposed to our peace and happiness. I remember the time when I used to think the argument was this: "If you are sick, it is because of the lack of something. Sickness then is the lack of something; and the lack of something is nothing, therefore, you are not sick." But how does it work when you say, "Poverty is the lack of something; and the lack of something is nothing. Therefore, you are not in poverty?" That is like saying, "The lack of money is nothing. Therefore, I have money." I don't know whether you could argue that way or not but that is the way it *used* to seem to me.

The practitioners of one metaphysical organization it is said, used to give a treatment in this way: "A man has no stomach trouble because he has no material stomach to be troubled." But I found that merely denying it did not get rid of the stomach trouble. Therefore, I came to the conclusion that *all things which we experience are real on their plane*. If I have no money, I haven't. That's that. Suppose you were downtown without any money and wanted to buy a fur coat, could you open your purse to the salesman and say, "There is the lack of \$750.00—that's nothing—therefore, I have the \$750.00, give me the coat?"

NOT DENIAL BUT TREATMENT

We do not take that position. If we have nothing, we admit that at the present moment we have nothing: and if we have a pain, we admit that at the pres-

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ent moment we have the experience of pain. The question is not what you have but what are you going to do about it.

During one of my lectures in Washington a woman came to the platform to be treated for toothache. Now, after the treatment I did not say, "Do you still have the pain?" I said, "You are all right now," and she said, "Yes, the pain is absolutely gone." But on the way back to her seat she turned and asked, "What shall I do if it comes back?" She was expecting it, of course; but the point I make here is that denial of the pain is not so important as the question of whence comes the pain and what we are going to do about it. The fact that you can change your mind and remove the pain does not mean much unless you keep your mind in that attitude; and this applies to matters of supply as well as treatment of the body.

A friend of ours told Mrs. Holmes about the marvelous sympathy, understanding and love of the former pastor of this church. She told how she had been a seamstress and had done a great deal of work for a woman whom she learned never paid her bills promptly. She went to Dr. Murray for advice; and she said when she came into his presence she felt sure that everything would be untangled and settled satisfactorily. Dr. Murray said to her, "Your remuneration is secure"; and within a week the bill was paid, although the debtor had never before paid her bills until after some months elapsed. The point to observe here is that the result was manifested through a

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steadfast mental attitude to the effect that there was no dishonesty in this individual who had a reputation of being slow about paying her bills. Of course, in this case there was no question about possession of money. The woman had money. Dr. Murray knew she had it; and he mentally asserted the bill would be paid. Suppose, however, that the debtor had no money with which to pay, what then? Dr. Murray and the seamstress would have created another mental state, the consciousness of supply.

I want to make it very clear that *we do not deny our world*. We do not deny the world of the present moment; but what we do say is, "Get a new mental attitude in order to change the undesirable world of the present moment into the world you do desire." And no matter what you desire, the realization of your identity with God will preclude the possibility of any force operating against you. With that consciousness of your oneness with God will come the mental attitude which always brings into physical expression that which you desire. We can avoid struggle, therefore, by cultivating the consciousness of possession of what we want.

THE LAW OF CORRESPONDENCES

I suppose many of you know that Emerson, Browning, and Evans were great readers of Swedenborg. And some of those majestic statements which they put forth, particularly those of Browning, are

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to be found in the utterances of that great Scandinavian seer who possessed a mystic consciousness and who understood the law of correspondences by which the physical universe manifests the spiritual reality behind it. *He did not deny the physical universe.* Divine science does not deny the body or the world as an objective experience; but it says that the objective expression cannot exist without the subjective behind it.

Spinoza draws our attention to the law Jesus understood so well. Thinking substance and extended substance are one and the same thing comprehended now through this, now through that attribute. "Certain of the Jews seemed to have perceived this, though confusedly, for they say that God and his intellect, and the things conceived by his intellect, were one and the same thing."

Jesus, Hermes Trismagistus, Swedenborg, and Spinoza alike recognized the "law of correspondences." Mind and matter, thought and form, are perceived as opposite aspects of the same thing. The teaching of Spinoza is paraphrased by Will Durant as follows:

"But what is mind, and what is matter? Is the mind material, as some unimaginative people suppose, or is the body merely an idea, as some imaginative people suppose? Is the mental process the cause, or the effect, of the cerebral process?—Or are they, as Malebranche taught, unrelated and independent, and only providentially parallel?

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"Neither is mind material, answers Spinoza, nor is matter mental; neither is the brain-process the cause, nor is it the effect, of thought; nor are the two processes independent and parallel. For there are not two processes, and there are not two entities; there is but one process, seen now inwardly as thought, and now outwardly as motion; there is but one entity, seen now inwardly as mind, now outwardly as matter, but in reality an inextricable mixture and unity of both. Mind and body do not act upon each other, because they are not other; they are one." "The body cannot determine the mind to think; nor the mind determine the body to remain in motion or at rest, or in any other state," for the simple reason that "the decision of the mind, and the desire and determination of the body . . . are one and the same thing."* "And all the world is unifiedly double in this way; wherever there is an external 'material' process, it is but one side or aspect of the real process, which to a fuller view would be seen to include as well an internal process correlative, in however different a degree, with the mental process which we see within ourselves. The inward and 'mental' process corresponds at every stage with the external and 'material' process; 'the order and connection of ideas is the same as the order and connection of things.' "†

Jesus emphasized over and over again the law of correspondences. "What ye sow that shall ye also

* "Ethics," III, 2.

† "The Story of Philosophy," p. 193-4—Will Durant.

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reap. Ask and ye shall receive. Knock and it shall be opened unto you." Note that he did not say that the door is already open, but "knock" so that it will be opened. Behind it lies the eternal good; but the door will remain closed forever unless you make some effort to open it. And the way to "knock" is to change your mental attitude about the thing you want. You must not stand in front of the door and say, "I have nothing; I expect nothing; I am not going to get anything;" for that builds up a consciousness of limitation. Divine science, therefore, says that you can never reach the promised rewards until you change your mental attitude to the point where you say, "I expect more; I believe more; I love more; I have more."

HOW WE CREATE NEGATIVE CONDITIONS

Let us, then, look into our world and ask ourselves what percent. of negative thoughts and expressions make up our lives. How many times a day do you say, "I can't; I won't; it cannot be; there never was;" or "did you ever see such bad luck?" And how many times do you say, "I feel sick; I look bad; I am getting old; everybody ignores me; I have no friends"? Let us take account of ourselves and change these negative attitudes into a consciousness of expectancy. Let us say, "I am expecting a better life; I am looking for the finer and sweeter things in

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this world; I expect better opportunities; I am going to get a better position."

One of our psychology lecturers tells of a girl who was always losing her position. She expected to lose it; and the result was that she never held a position more than a few weeks. So she came to this lecturer and teacher.

"What is your mental attitude?" my friend inquired.

"That I will always lose a position," the girl answered.

"Do you have the attitude that you cannot succeed?" asked the teacher. "Have you an inferiority complex?"

That was beyond the poor girl. She didn't know what an inferiority complex was but she had it; so the teacher said, "Take this simple statement, 'I am just as good as the best and a little bit better.'" Now that was quite a stretch of the imagination but for days and days the girl kept right on making that statement until she got the mental attitude that she really was "just as good as the best and a little bit better." So finally she came to my friend and said, "What about my position?"

"It's all right," the teacher told her. "Just go right down the street and ask for a position in every business house you come to."

The girl did so and in a short time had a good position. She performed her work well. The employer

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liked her. And when my friend next saw her she was riding in an automobile with the son of the man for whom she was working. Furthermore, she rode right by my friend without a word of greeting or even a nod, thoroughly true at last to the statement, "I am just as good as the best and a little bit better." But my friend was invited to the wedding later on.

Now it would be hard to find a clearer case of the objectification of a changed mental attitude. The proposition is to change your mental attitude; and there is nothing that seems both harder and easier to do. We say, "Must I only change my mind in order to be happy, to be loved, to be rich?" It seems so easy as to be ridiculous, but go home and try it. Inside of ten minutes you will probably get angry with your husband or your wife.

THE POINT OF VIEW—OUR GOD-SELF

The point is this, we are so apt to fall back into the rut of habit consciousness from which it is difficult to rise. Therefore, divine science says you must have something more than the mere affirmation to yourself that you have changed your mind. What, then, is the fundamental point of view from which a divine scientist must look? It is this, "I and the Father are one." It is not I who speak but the Father dwelling in me—"He doeth the works."

And I know of no method in the world that will lift you more quickly out of the habits of mind which

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destroy your happiness than to forget for a while why you are changing your mind. Too many people say to themselves, "I am changing my mind in order to get well—because I am sick." And they never fail to emphasize the "because I am sick" part of it. Then, some of us say, "I am trying to get rid of this pain—I have," or "I am trying to be happy—because I am miserable."

Now, that is why I have warned you so often not to treat yourself half as much when you are sick as when you are feeling fine. Treat yourself most when you are in the best of spirits. And here is another thing, go home and stop praying for yourself only. Include someone else in your treatments; and you will find a reward in that.

The wife of one of the prominent ministers of this city once came to me for treatment and she said, "I feel as though I am lost."

"Where do you think you are lost?" I asked her. "If you were a divine scientist you could never be lost for God is all, so how could you be lost?"

As Edwin Markham says, "Whoever falls from God's right hand is caught into His left." I tried to explain this to her; but the lady insisted that she was lost. "Do you think," I said, "that you can eternally fall out of God's mind? If that were true then He has produced a blank within Himself, for God is all that is. Then, since he is One, to blot out a part is to blot out the whole, and in losing you He has lost Himself and become the Eternal Zero."

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No one is ever lost; and, as a divine scientist, you will never feel that you are lost. And it is a great satisfaction if you have been sick, as I have been in years gone by, for I was brought up in the Puritan faith. A Puritan consciousness might be defined as the state of mind of one who is always lost. It is eternally looking in upon itself to see what fault has been committed. It feels that there is no power big enough to overcome its weaknesses. And when you come out of that into the consciousness that God is All and that there is no place in which to be lost, then, you realize what it means to say and know, "I and the Father are One."

PRAYER FOR OTHERS REACTS UPON OURSELVES

Therefore, as I said to the minister's wife, go home and pray for someone else. Do not say a word about yourself for in that case you are prone to say, "Oh, hear me! O Father hear me, I am sick and miserable and unhappy; and I want you to make me well." A destructive autosuggestion!

So many people say, "I have been treating myself—" "I am," and I am sick," and it is the hardest thing in the world to make them stop repeating it. If I say, "Stop telling me you are sick," they will scream right back, "But I want you to know it!"

But I won't see you sick. I won't sympathize with you. One may have all the sympathy and love in the world; but its mere expression will not remove your

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pain or make you happy. Then, because we do not indulge in the old time-worn platitudes someone says, "Oh, those cruel divine scientists! They have no sympathy whatever. They do not seem to care at all." I have been called "cold as an iceberg," however cold that is. But we are divine scientists dealing with a law that is absolute and exact. "What ye sow that shall ye also reap." Therefore, we must do all those things which will bring people to the realization of their unity with God. We must do what seems necessary to bring ourselves and others to the point where we can say, I am going to forget for a while the things I want and why I want them. I am going to immerse myself in the consciousness of the spirit of love. Then, as I think about that, I will realize that everything is perfect in the kingdom of God. There are no tears there, no pain there, no loneliness, no sorrow, and no worry. It is the ideal world. The world of which men have spoken and for which souls have longed down through the ages. It is a real world lying back of what I see; I am one with it.

Father, I am one with thee,
One through all eternity.
This my song of songs shall be:
Father, I am one with thee.

And with this consciousness of my unity with God I shall look upon my world and see it as the reproduction of all that I think. I think health; I think plenty; I think love; and God becomes to me what I think.

Chapter IV

HAPPINESS, THE SECRET OF SERENITY

He that giveth heed unto the word shall find good;
And whoso trusteth in Jehovah, happy is he.

—PROVERBS.

Where there is no vision the people cast off restraint,
But he that keepeth the law, happy is he.

—PROVERBS.

In Thy presence is fullness of joy.

—PSALMS.

A merry heart is good medicine.

—PROVERBS.

THE ANCIENTS had a saying that "God made the world for His own enjoyment." Creation is to be looked upon as a form of self-expression in which the processes unfold so harmoniously that every moment is one of felicity.

Happiness is not a quest we pursue nor a goal to which we aspire. It is the *state of mind* in which we pursue our quest or achieve our goal.

To no two men is the same goal of equal importance. Nor does the work of one necessarily hold lure for the other. The book-lover abhors the counting house and the merchant may detest literature. Yet each in his own field may be supremely happy.

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On the other hand, two persons may walk side by side, partners in an endeavor, the one joyously living and expectant, the other unhappy and unhopeful.

Happiness is a state of the mind, and being such it can surely be achieved. It is not a far off, divine event. It is not the possession of honors, place, position, power, money. It is the way one feels just where he is, no matter what he has.

Happiness, however, is not a state dependent upon withdrawal from the objective world, in which a man says, "I have no use for you." It is rather the state of mind which accompanies his living in whatever world he may find himself. Paul says, "I have learned in whatsoever state I am therewith to be content."

Yet the position of Paul might easily degenerate into stoical indifference. It might avoid unhappiness by apathy, rather than find happiness in some form of mental action and reaction. Stoics such as Zeno, three centuries before Paul, took the position that "philosophical indifference is the only reasonable attitude to assume toward a life in which the struggle for existence is so unfairly doomed to ultimate defeat. If victory is impossible, it should be scorned. The secret of peace is not to make our achievements equal to our desires but to lower our desires to the level of our achievements." I wonder if there are not many today who are in fact accepting the philosophy of stoicism, or as Schopenhauer, claiming that it is useless for the individual will to fight the universal will?

If there are such, to them mental or divine science

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comes to point out a fact which both Schopenhauer and the stoics overlooked. Here again we revert to the truer philosophy of the ancients: "The Whole does not will; it is only the part that wills." In other words man is released into a world in which what is to occur is not determined nor predetermined; he is released into a world in which the great impersonal force of Mind is eternally operative in consonance with law. In this field of Creative Intelligence he may implant the seed of his thought and desire; he may select the harvest which he is to reap. He is neither the puppet of blind forces nor the victim of superior wills. He is the master who turns the rudder and guides his vessel between Scylla and Charybdis.

We do not deny that there are great forces at work in the universe which may become destructive. Fire may burn us and water drown us. But we say that the superior wisdom and intuition of man are sufficient to save him from disaster. "A thousand shall fall by thy side and ten thousand at thy right hand but it shall not come nigh thee." * The individual is not fighting the Universal Will. "It is not the will of my Father that one of these should perish." We do not quote from Jesus as religious but as scientific authority. Nature becomes to man what he manifests to nature. She reacts to him in determinable ways.

All the forces and conditions that surround us are

* See Chapter III, also "Is Evil a Problem?" in "The Law of Mind in Action," by the author.

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the reflection of the mental state that produced them and a change in the order of their action is always possible. When I was being examined for ordination in the ministry, a prominent clergyman put this question to me: "If you were standing where it was fore-ordained that a great stone was about to fall and crush a man below, would you thrust out a stick in the attempt to stop it?" A child's query and my answer nearly cost me my ordination on the grounds of flippancy. It is true that if God as a person were about to push that stone over to crush the life out of a man, I might have difficulty in wrestling with Him, but, as a matter of fact, God is not personally conscious of that stone. Nor if He so desired could He push it or withhold it. The force of gravity, the law of attraction is here at work. But the law of gravity is overcome by a superior law—my stick as a prop against it. But another factor is also at work—the intuitive mind of the man below. Through the indwelling God-intelligence he can be saved but not by the act of an "overruling Providence." Rather it will be by the individualized intelligence or soul of the man himself reading the mind of Nature and acting on his own account. Such intuitive perceptions are possible.* Indeed when "He gives His angel charge over you to keep you in all your ways," the angel is yourself.

In other words, there is no inevitability in the life of man. He is not the plaything of fate. He can

* See Chapter VIII, "Death and Its Mystery," Volume II—Flammarion.

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bring himself into harmonious relationship with all forces and conditions and subdue them to his will. He is a free being, able to mould and fashion his world. And even though for the present his development of intelligence and understanding of the laws of life have not reached the point where he is free from the consequences of ignorance, he may find happiness in contemplation of the fact that the power of moulding life to his will lies inherently within him, that he is progressing in understanding, and somewhere, sometime he will come into the full exercise of his native Godhood.

Thus the first requisite of happiness is that man should feel and know that successful living is in the range of his possibility and that the development of consciousness of his powers is the chief goal. Aristotle, who frankly recognized happiness as the supreme good, declares that it can be achieved only by the development of thought and reason. Beasts may experience pleasure but only man may achieve happiness. In other words, it is in the mind of a reasonable being that we find the satisfactory state. "Virtue" or completeness of life will depend on clear judgment, self-control, symmetry of desire, is his conclusion.

This perfection of balance is the product of a developed consciousness and can come only from the experience of the fully developed man. But Aristotle sought to aid in its acquisition by propounding the chief qualities of character which one should seek in

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the attainment of happiness. He proposed that one should avoid all extremes and seek a middle course or golden mean of conduct. In this, he was like Buddha with his Middle Path. The coward cannot be happy nor on the other extreme, the rash, but between them is courage and the sense of its possession gives a glow of feeling which is the true felicity of happiness. "Between stinginess and extravagance is liberality; between sloth and greed is ambition; between humility and pride is modesty; between secrecy and loquacity is honesty; between moroseness and buffoonery, good humor; between quarrelsomeness and flattery, friendship. 'Right' then, in ethics or conduct is not different from 'right' in mathematics or engineering." *

Living is thus recognized by Aristotle as a science. There is a way to think and act which will produce definite results. This is in harmony with the principles of divine science. On the other hand, as Aristotle indicates, no exact average of two precisely calculable extremes is possible or desirable. Personality consists in man's individual adaptation to the conditions of his environment and in the expression of that which he feels himself to be. Happiness is to be found in the most harmonious adjustment but it will be discovered not only in the attainment of the moment but in the satisfaction which one feels in the quest of a goal.

The more consistent and determined our effort

* "Story of Philosophy," p. 86, Will Durant—Simon and Schuster.

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toward the attainment of those qualities which produce happiness, the more they will become a part of our characters. "These virtues" as Aristotle calls them, "are formed in man by his doing the actions.

We are what we repeatedly do. Virtue or excellence then is not an act but a habit; the good of man is a working of the soul in the way of excellence in a complete life: . . . for as it is not one swallow or one fine day that makes a spring, so it is not one day or a short time that makes a man blessed and happy."

True happiness is to be attained not alone in the acquirement of virtues but in the pursuit of an ideal. We have often been told that anticipation is greater than realization, and certainly the hopefulness of the forward-looking person is to be desired. Divine science seeks to bring courage and happiness to every man and every woman through presenting to him or her the fact that the life of the individual is itself a divine purpose of God toward self-fulfillment and self-expression. The universal life has differentiated itself into myriad individuals and seeks to bring forth its potential qualities until it shall produce in the individual a replica of all that it has within itself. Happiness, therefore, demands the pursuit of the ideal of the love, beauty and truth which we instinctively denominate Divine Principle or God. There is in each of us this urge toward fulfillment of the divine purpose and, when we are subject to mental uneasiness, it is often due to the fact that we instinctively feel that we have not only not reached the ideal but

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that we are stopping too long on the way. It is what we sometimes call "divine dissatisfaction." We are not content with the present moment because we know that the present moment is incomplete. However, the present moment can be made complete and should be made complete by definitely re-establishing in consciousness the purpose or goal and so thinking and acting as to convince ourselves that we are moving toward it. Then we can be happy because the quest itself is the ideal.

Perfect happiness is impossible save in the perfect aspiration toward self-fulfillment in the ideal. The great problem lies in the harmonious adjustment of the present impermanence with the permanence that lies back of it. It is for this reason that we must always have a higher goal. I always ask myself, "What is the permanent element in this that I am doing? What relation does it bear to eternity? Is there something in my objective that is related to the final, something that will last?" We instinctively make this test of good, "How long will it last? Will it have in it the most transcendent state which the soul demands?"

It is obvious that happiness, therefore, cannot lie in a life of sense-pleasure—"that road is a circle; it leads us nowhere." It is like the "Irishman digging the ditch to earn the money to buy the grub to get the strength to dig the ditch."

On the other hand, we must not fail to realize that happiness is very difficult without the sense of physi-

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cal well-being. It is hard to fulfill one's purpose otherwise. We require a sound and healthy body, *mens sana in corpore sano*. A body should be so complete and perfect that we should not be aware of it at all. The healthy person is not aware of his body. He never feels his feelings in order to discover how he feels. The only attention he gives to the subject is to get his body up in the morning, put clothes on it, feed it, wash it once in a while and put it back to bed again. Divine science helps to realize this ideal since it shows that health is normal and there is a way by which we can re-create the body. The method by which this is accomplished has been taught from this platform for many years.

HAPPINESS IN WORK IS SELF-EXPRESSION

As it is with health, so is it with our occupation. The secret of happiness in work lies in self-expression. It is not what we do but how we feel about what we do. Any work is productive of happiness provided it is a form of self-expression. This is the supreme test so far as happiness is concerned. Constable remarks that even wicked workers can find happiness since the purpose of self-expression is fulfilled in the work which they are doing. He says that the millionaire or thief after goods illegally, alike can experience pleasure in their labor or self-expression in their work.*

* "Myself and Dreams"—Constable. Dodd, Mead & Co.

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There is a place for every man and woman in the world and divine science points out a way by which the demonstration can be made which will put us in the right place.

ALTRUISM

Happiness is also to be found in the right adjustment between egotism and altruism. The good of others is necessary to our good. Self-promotion at the expense of others may bring temporary satisfaction as in the case of Napoleon; and Scott was led to declare, "One hour of glorious life is worth an age without a name," the thought being that happiness can be attained even at the expense of the good-will of others. On the other hand, the great self-seekers of the world have testified when their powers have waned, to the incompleteness and unhappiness of attainment at so great a cost. The greatest happiness comes in that which is shared.

Not what we give but what we share,
For the gift without the giver is bare.

And Jesus phrased it, "Whosoever shall save his life, shall lose it. Whosoever shall lose his life for my sake, the same shall find it." In other words, the absorption of the attention in the good of all reflects most pleasantly in the mind of each. We have often noted this in reference to treatments. The person who is constantly thinking of his own feelings and giving himself

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treatments, often fails to recover his health and happiness while one who is devoting his life to the healing of others, finds that it reflects in his own well-being. When you do unto others as you would they should do to you, you are doing something for yourself. And the man who is ethical in an humble way may find that his average standard of happiness is worth more than that of a Napoleon. A man in the humblest sphere may have happiness equal to a king.

One of the most delightful stories that was ever told was that of the king and the shirt. It seems that the king was very unhappy and he felt, as many do, that happiness is due to some objective possession. He therefore instructed his councillors to search his kingdom for the happiest man and when he was found to bring him his shirt. Long months were spent in this quest and at length they discovered a merry soul who lived and worked always with a song and a laugh but, to the dismay of all, he didn't even possess a shirt.

MEMORY

There is a factor in happiness which is often overlooked and that is the content of the subconscious in the form of memory. We are not only what we are at the present moment but we are what we have been, and, while we may learn to remould and refashion the materials of experience into a newer and better character, we should not forget the joy that lies in the subconscious possession of the attainment of the past.

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What memories are you accumulating? Have you memories that bless or burn? Emerson said, "The reward of a thing well done is to have done it." What rich joy may spring up from the wells of memory in the flash of an eye! What serenity in the sense of a life well lived!

This bears special reference to the services we have performed. Constable calls attention to the difference between two aged men. One of them strove to the goal of unselfish gain and the good of others. This good is *still going on* and he can watch it so that he still has the satisfaction of the creative instinct. The other sought only to pile up for himself. His creative instinct no longer has an outlet. What he can do is *done*. It is past. He is no longer active. His memory can stir only the dead ashes of old ambitions. He can blow upon them with reminiscences but there is no flame. "Still self-centered on the past which exists for him only as his own, he feels his personality passing away."

Nietzsche ignores happiness for bare power. Happiness must have a greater subjective foundation.

HAPPINESS AND MONEY

In outlining the basis of happiness, we must not overlook financial freedom. So long as the mind is engaged with anxiety as to the necessities of life, it cannot have that ease which is necessary to happiness. There are those who claim that poverty is the mother

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of mysticism and the ecstasies that spring from it but we shall not accept this position. The mystical life is the life that is lived by anyone who is able to find union with the inner world of reality. There is no reason why the possession of things should stand in the way. In fact in the complicated existence of modern life, it will be found that at least a fair degree of financial plenty will free the soul from the concerns which otherwise engender care. One must eat to live. One must have beds on which to sleep. One must have clothing. One must have books. The man who has money to buy these will have less thought about "things," than he who must think about ways and means to meet his requirements. Today it is easier for the rich man to live above the level of materialism than it is for the poor man. Let us therefore perceive that divine science is working on a basis consistent with its highest aim of philosophic and spiritual development when it teaches ways by which we may secure financial freedom. This method is dealt with elsewhere.

HAPPINESS AND FRIENDSHIP

Friendship is necessary to happiness. We are one with the universal life and the instinct is deep buried in our mystic frame to find that unity in one or more individuals who personalize the Divine Lover. It is not possible to be supremely happy unless someone can share in our good fortune. It is not possible to

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bear the slings and arrows of outrageous fortune without the sense of companionship but even the hardest road can be traveled in the joy of friendship and understanding. Something of the satisfaction of friendship is expressed in the beautiful lines of the poem "My Friend" by J. P. McEvoy:

I could sail the waters of all the world,
Bitter and wild and blue,
And never I'd find a friend to love
Like the friend I've found in you.

I could walk down all the roads of the world,
And knock on the doors forever,
And never I'd find a friend like you—
Never . . . Never . . . Never.

Aristotle has said that a friend is one soul in two bodies, and the figure of speech is complete since the essence of friendship is the action of unity and its achievement is happiness.

HAPPINESS INFLUENCED BY SUGGESTION

As the understanding of psychology becomes more complete, the part played in the attainment of happiness by the knowledge of the laws of suggestion will be more universally recognized.

As happiness is a mental state, one should know how the mental states may be controlled and changed at will, and should understand by what slight ways happiness may be affected. Possibly I cannot illustrate

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this any better than by the quotation of a letter which I recently received from a member of my church. Let me preface it by saying that the letter contained a request that I should personally see and give a treatment to a young English gentleman who was in America under the auspices of a great educational institution. Bear in mind that we are dealing with one of England's most brilliant young intellectuals, a man with a trained mind and not one whom we would suppose would be easily influenced by suggestion.

"He went to war at the age of eighteen as a gunner. As a result he lost the use of his left arm. Bone had to be taken from his leg for his arm. Following the operation he almost bled to death. During his first moment of consciousness, he felt the doctor's hand upon his chest and heard him say, 'He is gone.' He saw his wife sitting beside him and he said to himself, 'I won't die, I won't leave her.' For three days he regained consciousness only at long intervals; every time he saw his wife sitting there and each time said, 'I won't die and leave her.'

"This was the beginning of his trouble—fear. The least suggestion of symptom at once manifests itself upon his body. After the above struggle, a friend who had T. B. visited him. After he left, Mr. — had it even to the spitting of blood. Then he got over it. Next he thought he had cancer of the throat. A doctor told him young people did not have it unless some part of the bone was injured. He at once

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thought of the bone that was removed from his leg. He thought no more of his throat but at once his leg began to pain him. He got through with that by baking in the sun.

"Then he imagined he had a social disease, but the doctors told him there was no sign of it. While in the U. S. he had a hemorrhage of the nose and was sent to the hospital. The doctor told him he had high blood pressure. At once he began to imagine that the pain in his good arm was due to bursting veins. The veins, which are normal, appear to him to be abnormal. Later he went to another doctor. He was below normal but this doctor he would not believe. This doctor told him that blood pressure was due to kidney trouble. At once his kidneys began to bother him. He said to me, 'If you tell me tonight that I have any disease whatsoever tomorrow I will manifest it.'

"He is jolly in company but he says his hours alone are torture."

The influence of suggestion on the health has often been noted but I am quoting this for the purpose of showing its influence upon happiness. Here is a young man who might otherwise be made well but through ignorance he had been receiving such destructive suggestions as to destroy body and mind. One who wishes to be happy, therefore, must learn how to avoid the acceptance of any and all suggestions which will bring about a disturbed mental state.

As a student of science as well as of mysticism, I

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have frequently noted the influence upon my mind through the suggestions incident upon the nature of my studies. I have occasion to read many books of medical practitioners and I have found that they have been too often destructive and frequently I have suffered temporary physical disorders due to the suggestions of my reading. The same thing has been true in regard to the reading of books of materialistic scientists, especially the new presentation of psychology from the standpoint of behaviorism. One is easily led into a mental muddle, not because of losing his intellectual and idealistic point of view but because of the mental depression associated with such a philosophy. On the other hand, the reading of inspirational literature and the optimistic outlook of some of our idealistic philosophers has induced the most buoyant and happy frame of mind. For this reason, let us advise that every student shall read a great deal of inspirational literature in order to offset any destructive suggestion from his scientific studies and for the purpose of keeping a proper balance. This doesn't mean that we wish him to blind his eyes to scientific facts and data. As a matter of fact the deepest personal experience I have ever had in cosmic consciousness was in association with some of the most profound scientific studies. But on the other hand, the works of some of the great scientists have a tendency to create destructive suggestions and remove that sense of loving dependence upon an Unseen Presence which is the support of a peaceful state of mind

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and a happy life, and we advise all to guard against unhappy suggestions. Make up your mind to spend a certain part of each day in reading beautiful things, in thinking happy, hopeful, and healthful thoughts, in contacting divine mind. Cultivate the habit of refusing admission to your mind of the destructive thoughts and suggestion of the unhappy, dissatisfied and discouraged man and woman with whom you come in touch.

A JOYOUS MESSAGE OF FREEDOM

Finally, let us bear in mind the power of religion to influence our mental states. Divine science comes with a joyous message of freedom to every individual.

I quote from a very inspiring address by Brown Landone on "The Christ Men Can Follow." *

"If tomorrow, you remember but one thought of this sermon, remember that Christ did not teach a life of restriction. He taught a life of joy! 'These things have I spoken unto you, that my joy might remain with you, and that your joy might be full.' While church members 'disfigured their faces that they might appear unto men to fast,' Christ feasted joyously. When asked, why his followers feasted at times when good church members solemnly endured fasts, he replied in effect, 'How *can* they fast and be sad, when *I am* with them?'

* "Best Sermons," Book Four, page 182, edited by J. F. Newton—Harcourt, Brace & Co., N. Y.

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"As in the past, so today Christ would teach joy. He might suggest that you study his New Testament. He might teach you as though you were little children, just as he taught others long ago—asking you to study some Greek words—*euthumeo* and *hilaros*, for instance. And, since it is the Greek word *hilaros* which is translated 'cheerful' in the verse, 'the Lord loveth a cheerful giver,' he might ask you to be *hilariously happy* this morning as you drop your dollar bills in the collection plate!

"Oh, he would shock us! He would probably shock us most by his teachings of a merry religious life and of joyful church services. He might come to this church to expound the Scripture—to explain that God *commands* us to worship him with happy songs and joyous dancing; he might cite the example of David, chosen of God, who joyously sang and danced in worship before the most sacred object of the ages, the Ark of the Holy of Holies. Yet, even if we listened with our ears and smiled approval with our lips, our hair would rise in horror, if one of our ushers should accept Christ's teaching of God's word, and joyously dance down the aisle with his collection plate!

"Oh, how would Christ feel, if he were compelled to sit in one of these pews today, surrounded by your punctiliously solemn faces, and forced to listen to your pitifully pinched voices, singing hymns as though they were wails from within prison walls—as indeed, I think they are—wails of your souls im-

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prisoned in sinful solemnity! Would not Christ tell us that we need a *readjustment* of our concepts of God's love and joy, as much as the good churchmen of his time needed a readjustment of their ideas of religious life?"

THE QUEST OF THE ULTIMATE NATURE OF THINGS

A man filled with the joy of the understanding of life will find his kinship with all nature and he will presently realize that nature is bubbling over with the same joy which he feels rising within himself.

Oh, the world is running over
With the bubbling stream of joy.
Everything is full of gladness,
All the birds their songs employ
Singing happily of freedom
And the wide expanse of sky,
Chanting songs of praise like angels
While through sunny airs they fly;
Busy building, nesting, mating
Through the hazy mists of morn,
Singing lullabys of sweetness
When the setting sun is gone.
In the sunlight, lo! the daisies
Lift their lilting heads and nod,
"Thou, O sun, hast made us like thee,
Drink we deep thy draughts, O God.
Drink we deep thy merry sunshine
Till, ablaze with fiery ray,
We, the mirror of thy radiance,
Smile back gladness to the day."

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Lo! beside me whisper grasses,
And before me murmur pines,
Yea, the sap within the trellis
As it stretches forth its vines
Breathes a voice to which I listen
As in rapt amaze I stand,
Joyous songs of praise arising,
Lilting laughter through the land.
Shall I then, 'midst Nature's gladness,
With a face all pulled with woe
Stand as one begirt with dangers
While the torrents round him flow?
Rather with a mad abandon
Let me yield to Nature's mood,
And with joy in flower and sunlight
Let me rally to the good.
Songs of gladness running over,
All the world with me in tune,
I shall pitch my key of living
To the melodies of June.
I shall lift my face toward heaven
As the daisies toward the sun;
I shall mirror back the likeness
Of the God in me begun.
Like a river sweeping onward,
Though it pause to turn the wheel,
Though it scatter life about it
Where its fresh'ning waters steal;
Though it bend its ardent forces
Toward the journey's end—the sea—
Still it ripples in the sunlight
Still it laughs for you and me.
While it lends its back to labor,
Still delightful is its voice—
Let me, like it, bear my burdens,

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In my onward sweep, rejoice.
I, too, pass through banks confining,
I, too, spread my good abroad,
I, too, bend my forces seaward,
I, too, lift my face to God.
So I join the voice of Nature
From the river to the wood;
Join the anthem of its gladness
And rejoice in God the Good.*

Let us learn that a fundamental principle of life is joy and happiness and as we fill ourselves with the conscious presence of a divine and joyous life, it will begin to express itself in all that we do and in all that we say and the influence of our own feeling will expand to brighten the lives of others.

One of the most beautiful expressions of this feeling that I have ever found was that issued in the form of a leaflet at Christmas time by a commercial house † in this city under the title of "The Value of a Smile at Christmas."

It costs nothing, but creates much.

It enriches those who receive, without impoverishing those who give.

It happens in a flash and the memory of it sometimes lasts forever.

None are so rich they can get along without it, and none so poor but are richer for its benefits.

It creates happiness in the home, fosters good will in business, and is the countersign of friends.

* From "Songs of the Silence," by the author.

† Oppenheim Collins, New York City.

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It is rest to the weary, daylight to the discouraged, sunshine to the sad, and Nature's best antidote for trouble.

Yet it can not be bought, begged, borrowed, or stolen for it is something that is no earthly good to anybody till it is given away!

And if in the last-minute rush of buying, some of our salespeople should be too tired to give you a smile, may we ask you to leave one of yours?

For nobody needs a smile so much as those who have none left to give!

And another poet has said:

. . . He who joy would win
Must share it. Happiness was born a twin.

Happiness is that state of mind that accompanies the quest of the ultimate nature of all things, love, beauty, and truth. It may not be sought for itself for it is not a thing but a state and those who are not experiencing it now may begin today to share in the blessed experience by determining to fulfill the divine purpose in bringing joy into existence. A purpose gives joy; a dream gives joy; a feeling that all is right between oneself and others and God gives joy. As you move forward toward the goal of self-realization in God, you will find that happiness becomes a permanent possession.

Chapter V

GOD OUR HEALER

WE TAKE AS OUR TEXT this morning the words of Jesus, "I am in the Father and He in me and I in you."

Isn't it an interesting thing that the famed seers of the past announced so many great truths before they were demonstrated by science. It has taken thousands of years for the scientists of the world to delve into the ultimate of matter and substance and experience to demonstrate the words of the mystics of old.

When Jesus said, "I in the Father," he announced one of the greatest scientific principles which it is possible for the world to ever realize or discover, and that is, *the unity of all things*.

There was a time when there was a belief in many gods, when man's explanation of the phenomena of the universe was based not on the laws of action and reaction, but on the whimsical will of many gods and goddesses, that is a multiplicity of spirits, many of whom were warring against one another. The more enlightened of the ancient religions, however, in general had a division of creative wills in two parts, as, for example, among the Egyptians, we have Ra the sun-god, and Set the antagonist who represents in general the opposite of Ra though not of necessity a

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devil. With the Persians, we have Ormazd, the absolute and universal being and Ahriman representing all that is bad and deceptive. Ahriman is on the whole the predecessor of the Christian devil. In fact, the traditional idea of the devil of "old fashioned religion" is derived directly from Zoroastrianism—a being who acts, in the language of Maeterlinck "merely as a sort of mimic of God, aping divinity, clumsily imitating its creations but able to produce only vices, diseases, and a few malevolent creatures which will be annihilated in the tremendous victory of good."

In spite of the beauty of the early teachings of India as to the unity of First Cause, the tendency down through the ages has been to divide spirit into two parts. Moses got a concept of the supreme being as one. Jesus reiterated it, "Hear, Oh, Israel, the Lord thy God is one," and Jesus went further for he stated that the life of man has its existence only in the life of God. "I am in the Father and He in me and I in you." In spite of the teaching of unity in the Jewish and Christian religion, it is only a fairly modern concept when we get to the realization of the unity of spirit.

Many there are today who believe that there are two gods, a good one and a bad one—God and the devil (and there is some doubt as to which is having the greatest success and the most power). Many clergymen today preach to the effect that God made a far weaker man and much weaker woman than he

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intended and that he is having hard work to save them from the devil. He has gone through many arduous labors and heavy expenses and still we have a very active and successful devil who is operating to catch the unwary souls of men.

Now, you and I have escaped from this traditional faith in duality but unfortunately we often operate in it practically. We are still of the opinion that there are two and we are constantly thinking in terms of two. We find it hard to persuade the inner intelligence that there is only one and that there is no power opposed to God anywhere in the universe, that there is no power save the power which is the universal God.

When something happens do we blame it on ourselves or do we say that God is to blame? This morning just before I stepped into the pulpit a lady came to me and said, "Why is it that I have had to move five times since I got in here." And I said, "It is you."

Nothing happens except it happens through ourselves. Nothing can happen to me unless I allow it to happen. No negative influence can play upon my life unless there is something in me that receives it.

In Carnegie Hall, one night when I was speaking there, a lady lost her pocket book. I stood beside her and said, "There is nothing lost except in your own mind. You must know it is not lost." The next night she came in again. There was an audience of 2,500 or 3,000 people; and she sat down beside the person who had found her pocket-book! Now there

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can be no coincidence in thought. If she had believed that her pocketbook was lost—stolen, then she would have gone out and left the thief with her pocketbook; but she went out knowing that everyone was honest.

The lady who changed her seat four or five times, changed her mind four or five times first; but she blamed something outside herself.

We are like that. We say, "It is my son, or my daughter, or my father, or my cousin, or my aunt, or my boss, or the landlord, who is to blame." So each one of us does what? Places the power outside himself and says, "I am controlled by it; and I live under the law of necessity." That is a dualism from which we must escape if we are to demonstrate divine science. We are to realize this fact, that there is no power outside us. All power is within ourselves whether for good or ill.

THE SOUL'S GREAT SEARCH

We must learn to look behind the seeming to the reality, and the greatest search of the human soul is none other than a nearer approach to reality, the perception of the self as it is, the divine life and love and wisdom of the universe. In other words, we must establish the consciousness of unity, that "I am in the Father and He in me," and that nothing can happen to me except through myself. "How then," the question is asked, "do we experience those things which

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we call evil?" The reason we experience them is that we have thought the thoughts and performed the actions which produced them. They did not exist through the creation of a personal spirit of evil. They are the manifestation of what we have thought.*

Jesus tells us very distinctly that we must not judge by appearances but judge righteous judgments, that is, we must not think that sickness and want exist as "things in themselves." They are the expression of an antecedent cause and that cause is in our own thought. We do not deny the appearance. If you have broken your leg, you know it is broken and no kind of affirmation will tell you differently; but that is entirely different from the statement that your broken leg is due to the action of a devil or to an "act of Providence." It is due to the movement of the law that as a man soweth that shall he also reap. Oh, if we could only get back to the fact that the life in us, *the élan vital* of the biologist, manifests itself as good or evil in consonance with our own thought.

Under negative mental states, the vital force of the body, it is well-known to science, will become adenoids, tumors, and cancers just as under normal mental conditions it becomes healthy organs and tissues.† The state of the mind determines the action of the life forces which build or destroy in consonance with the dominant mental impression. Let us therefore get back to the thought that the life in me is God

* See Chapter IV.

† See the "Gist of It," by Hayden Rochester, M.D.

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in me. Every cell and nerve and neuron is but the outer expression of the divine intelligence. And let us in peace and quiet of mind learn to allow the divine life to manifest itself.

The study of two patients in the hospital, the one believing that he can get well and the other believing that he is in danger of relapse, will give us some indication of the action of the mind upon the body. One gets well quickly; and the other lingers on a long time in pain and distress. One is constantly feeling his feelings to see how he feels while the other is joyously planning what he will do as soon as he is up and out.

How often I have met people who in effect say something like this, "Yes, I feel well now that you have treated me but I always feel worse after I feel well." Many others I have met who say, "I am just on the edge of a break and in about a minute you will see me 'bust.' Watch me go," and in a moment they are over the edge.

Against this let us place that attitude of mind which does not study symptoms, effects, disease, and distress, which realizes that these are the result of some emotional or mental discord, that they have been preceded by indecision and fear, and instead of looking to the past, looks to the present and the future declaring, "I am now throwing myself back on the eternal principle of life. Father, I do this moment enter into the consciousness that beneath me are the girders of the Almighty and underneath are the everlasting arms." He who thus immerses himself in the

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spirit, "I am in the Father and He in me" forgets his objective self and, identifying himself with God, enters into the real essence of prayer. He doesn't wheedle a reluctant deity who at last may decide to give because of his persuasion, but rather allows God in him to manifest the perfection which he has declared. There is no healing power in the world like throwing yourself back in the arms of the infinite love and infinite life. If you know that God is all and is able to do exceedingly abundantly above all you ask or think, then you know enough.

THE LAW ON WHICH WE DEPEND

But, of course, it helps us to know that there is a great law of being behind it. The real essence of all healing is nothing other than throwing ourselves completely upon the loving grace of our Heavenly Father.

When one feels the need of a healing treatment there are many methods which he may use. Occasionally he may find it expedient to debate within himself or establish an argument in which he declares that the appearance is not the reality, that the essence of his being is the only reality and that that being is now and eternally perfect, that this inharmonious action is the result of some faulty thought and that thought no longer exists in his mind and has no power for him and that there is no power within or without which is now going to influence him to negative thought. He knows within himself the divine principle of eternal

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unity manifests as good or evil as he allows it to manifest, that in some way the world of conditions and environment has succeeded for the moment in blinding his consciousness to this truth, that the suggestions of limitation due to his momentary environment have created a sense of limitation. This he will no longer allow. He has got into the full freedom of God.

He may say within himself, "I have been filled with fear, worry and uncertainty but now I unshackle myself. I know that it is not argument that heals me. It is the realization of perfection and I therefore cast out all that is unlike God that I may allow the full expression of His life in me. I do not struggle. I know that God is perfect in all points of his manifestation and I allow him to incorporate the divine idea of Himself in me. I am now allowing God's spirit to flow freely in me and through me. There is nowhere where God is not. God is perfect life and wisdom. God is now manifesting the principle of being, becoming that which I now allow him to become. Oh, Father, it is not I that work but Thy spirit which worketh in me. I do not struggle. The realization of Thy perfect life and love is now in me flowing through my whole body, bringing with it life and health and perfect peace. Every cell of my body is but the outer expression of that inner perfection."

It is very necessary to realize this spiritual and basic unity. We do not deny the world of matter as an objective expression of subjective ideas but we deny

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the possibility of the existence of matter as apart from the indwelling intelligence. Withdraw the intelligence and the world of matter or the objective forms of matter immediately disappear, and therefore we may change the conditions of our world by changing the state of our mind.

MIND AND "MATTER"

No one realizes the world of objectification scientifically more than myself. I have spent many years of my life studying the sciences for the purpose of discovering their ultimate nature. Unless there was something there to study there would be nothing behind it to discover, but nothing is more destructive to faith in life itself and human living than to believe that there is something in matter as opposed to spirit and I mean by matter anything that can be conceived of as having in itself any power to dominate the inner consciousness. The only influence is that of suggestion and that can be effective only when there is something in me that looks upon my outer world as hostile to me. Matter is but the mode of man's perception of the universe as he lives in an objectified world.

You say, "I have pain in my foot." I deny that you have a pain in your foot. You think you have it, and this we can prove. We shall cut the afferent nerve and the pain is gone from your foot because it was never there. The pain, so far as the pain existed

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at all, was in your mind; and the pain did not exist beyond your interpretation of an experience. What we are striving to say is that the pain does not exist as something which is apart from mind.

"There are men working in the furnaces of England who endure 350° of dry heat, and yet when we go into a Turkish bath of 150° , at first we are nearly overwhelmed, and when we find ourselves for the first time in the 200° room, we escape from it as soon as possible. Formerly it was held to be a scientific fact that man could endure no more than 190° dry heat. Later on the limit was fixed at 237° . The men who fixed these limits lacked experience, for all this time the foundry-hands were enduring 350° . Then there arose a Frenchman 'Chabert, the fire-king,' who proved how much more a man might safely brave; for, beginning with 250° , he raised the standard to 350° , 450° , then 550° , and finally 600° . That is enough to burn up an ox; yet there he stood in the midst of it, a master, king over the fire, demonstrating his dominion.

"It is a well-known custom of the South Sea Islanders, savage fanatics though they be, to heat an enclosed space till the stones are red-hot, when twenty or thirty of them, joining hands, with a 'master' among them, will walk around over those stones scathless, although immediately afterwards they are able to roast an ox in the same place." *

I read somewhere of a priest of the Catholic Church

* "From Existence to Life," p. 167-8—James Porter Mills.

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who was to have his arm amputated. Instead of taking the anesthetic, he said, "The power of God is sufficient for me," and he did not show the least pain from the beginning to the end of the operation.

In the clinic in one of our hospitals a twelve-year-old boy was operated on not a long time since. Instead of giving him an anesthetic they gave him proper suggestions. It was a severe operation in which they had to penetrate to the bone of one of the legs and scrape it. During the whole time the surgeons talked with the boy and he did not know until they were through that they were performing the operation. They were able to do it because there is no sensation in matter itself. It is in mind and they withdrew the center of the boy's consciousness from the affected limb.

The occultists claim that when ether is given to a person, the ego withdraws from the body and in doing so leaves it without organized or personal intelligence. We must be very careful in our thinking in regard to the phenomenon which we call matter and body. For the sake of language and understanding we must continue to use the term matter but we must realize that matter is merely our description of the way the intelligence appears to us and that this intelligence may be affected by suggestion and thus dissociated for a time from active participation in the organized intelligence in the body.

The question naturally arises as to how we get a feeling that we have a pain and in answer to that we

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must say that pain is the creation of the indwelling intelligence of a sensational experience for the purpose of preserving the integrity of the body. The psyche produces these sensational experiences by determining that whenever something menaces the organism at any point, a spontaneous movement shall take place to remove the affected part from the point of danger and at the same time a report is sent up to the central brain so that a determination may be had as to any further action that may be necessary for self-preservation.

It must be borne in mind that all of the remotest parts of the body are under the control of the ego through the net-work of telegraph wires which are established by nature. It is a well-known fact that even the temperature of the body can be raised a degree by mental concentration.

Dr. William S. Sadler says,* "careful observation and experiment go to show that by continuously concentrating on one arm, the surface temperature of that member can actually be raised considerably above that of the other arm."

There are those that say that the heart cannot be reached by thought. As a matter of fact cases have been known where the heart could be stopped at will and started again. In explanation of this phenomena it must be borne in mind that the body is a product of evolution. In the early primitive organisms of the

* "Psychology of Faith and Fear," p. 126.

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sea, every function of the body was under the direct guidance of the intelligence. These organisms made their way by the total movement of the body. They ate and eliminated by the total movement of the body, but as development took place, the organisms became more complicated and certain parts were set aside to function, one for locomotion, another for eating, another for elimination, and still others for defense. These parts of the body came to act under the automatic intelligence of the sympathetic nerve system controlled by the subconscious mind and it was as though the evolved organism had said to various parts of its body, "Go ahead and do this particular type of work for me. I do not wish to lie awake nights beating my heart or breathing my body." These movements therefore became automatic and dissociated from the objective intelligence, like the ears which some people still are able to wiggle donkey-like, though they are subject to the central dominating intelligence and every one of them can be controlled by thought appropriately applied. While man cannot, like the sea cucumber, eject his stomach when there is something in it which he doesn't like, and grow a new one, nor like the salamander lose a leg and grow another, he can still do as the primitive organisms, rebuild his body through the active control of his mind, the processes being by the growth of new cells in the place of the old. The objective mind can still reach every organ.

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It is not necessary, however, for us to think consciously of directing the cells of the body to act and the organs to move or function in a definite way. The only thing that is necessary is to change the state of mind which in turn reacts upon the indwelling intelligence and thus changes the form and activity of the organ. There is but one thing that is absolutely necessary in the healing of your body—to know that the life of God is the life of man and that life manifesting itself in consonance with divine perfection unobstructed by limited human thought will automatically express in health.

If some one were to ask me this morning to tell all I know in a minute I could do it in much less time—"God is all, the life in me is God in me. I am in the Father and He in me."

Whatsoever a man soweth that shall he also reap. That is the law. God is the indwelling omniscient intelligence that activates everything. Man is the living spirit and to him is given the power to measure out God's bounty as he will and each shall reap as he has sown. No interference anywhere in the universe can change the order of that law. God himself with eternal love will not interfere.

TREATING SOULS, NOT BODIES

What then are we to do? We are to realize after all that the healing of the body and the healing of the soul are one and the same. The healing of the body is

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going back once more to the spirit of God. Were I to treat your body I would be making a mistake. When I treat your soul I will be realizing the power of the divine life in you. It is soul to soul, spirit to spirit; and when a treatment is given the only way I can have an effect on you is to know that I am in the Father and He in me and I in you, to realize the principle of eternal unity. It is the essence of me and I am it and what I know it knows and what it knows you know. Once the truth is established in me it is established also in you. Whenever a patient comes to me I do not treat him, I treat myself, not my body but my consciousness. I treat myself to know there is nothing apart from God. The very sickness he has is the life in him able to become whatever he thinks and his body reflects what he has thought. Every disease therefore is a perfect demonstration as well as every normal organ, for it is the manifestation in form of the indwelling intelligence.

I am particular to treat myself so that nothing can affect my sympathy, for the moment I sympathize with you I am entering into pain with you. I am saying that there is something here which is not under my control or your control and therefore I am sorry for you. I prefer to be called cold and unsympathetic rather than to acknowledge the necessity of your suffering. How many there are, however, who say, "If he felt the way I do he would understand how terrible it is to feel the way I feel. He would not talk

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about these things this way if he had the pain I have. Others only think they have it but I've got it."

Thank God that the healer does not enter into your pain nor the necessity of it. Otherwise he would damn you with his sympathy. Rather must he know that the Father in you is still able to do his perfect works and that you are subjecting yourself to some influence, either the suggestion of others or yourself, which is bringing about your suffering. No healer does right by you who is sorry for you even though your body is marked for the cross, for the mark that is set upon it is your own mark and the cross is your own cross and your only way of escape is to change that state of mind which is objectified in your body. This the healer can help you to do by realizing that the life in you is God in you. "I am in the Father and He in me and I in you," and when the healer knows that God is in you as the divine life and the potential power of your being he may enter into spiritual unity with you and speak the word of truth with clear consciousness that it shall be done unto him even as he wills.

How much we need those who speak the word with emphasis and authority! I was told one time when I was on the Pacific coast of a former missionary in Africa. While he knew nothing of the law of healing, he had great faith in the power of the word. He was a big man, six foot three inches in height, large in proportion, with a huge voice. Some man or woman would come to him for healing. We will suppose it is

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a little woman with an infirmity. He seizes her by the arms in a Herculean grip and shouts "You're well." He scares the devil out of her.

Don't you wish sometimes some giant of consciousness would seize you and say, "You're well," and drive from you all those negative thoughts, that feeling that life is not worth while, that mental depression, that gloom and loneliness that are throwing their shadows across your life? Do you not wish some great power would seize upon you and shout, "You're well"? That power can seize upon you. It needs but the awakening of the sleeping giant that is always there. You don't have to go to the doctor and pay for it by the yard, or box, or bottle. You pay for it by getting it in your consciousness that there is nothing so powerful as the word. You pay for it by getting your mind into the control of your higher will and purpose. You have to pay for it by learning how to be still. "Well," you say, "shall I mumble something?" All the mumbling you do, all the forms you follow, all the methods you take, all the affirmations you affirm, all the arguments you argue are but methods of getting back into the consciousness of God, "I am in the Father and He in me and I in you." I am made of eternal being. There is nothing apart from God. I am one with Him. Every breath I breathe is the spirit of God and I am now bringing into my body the manifestation of the life and love of God. I consciously recognize that God is here and now.

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Through love to light, oh, wonderful the way
That leads from darkness to eternal day;
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light, through light, Oh, God! to Thee
Who art the love of loves, the eternal light of lights,
I come, oh, God to Thee.

Thou art my light and life now.

Chapter VI

GOD [OUR BANKER, THE SPIRITUAL BASIS OF FINANCIAL FREEDOM

RIGHTEOUSNESS AND SUCCESS! Babson, the great American statistician, says that for over fifty years he has kept a record showing the relationship between religion and prosperity and that during that time he has found that every great panic has been preceded by a decline of interest in religion in the churches, and every great wave of prosperity has been introduced by the most intense religious interest. There is a connection between religion and money; and it is very essential for us to look at the subject of financial freedom from the point of view of what we feel and know in mental and divine science.

The starting-point of our science is always the same and that is, that the potential of all creation lies within man. He has the power to initiate or to plant the seed which is to produce the desired harvest. The kind of seed which he plants will necessarily be affected by the general attitude of his mind. It goes without saying, a natural pessimism is the result of declining faith. Man is a religious animal and instinctively trusts in Providence. When he loses faith in God, he necessarily loses a certain amount of faith

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in the intangibles. And while many ruthless business men can keep their eye on the goal and believe in the power of their will to compel success, the average man requires faith in God to support his confidence in the dark hours which are bound to come in every business enterprise. In his brighter hours the seeds of success may be truly planted, but when clouds obscure the sky he begins to dig up the seeds or he fails to give them nurture which they demand. There is a relationship between character and religion, faith and integrity, on the one hand, and a man's pocketbook on the other.

Babson says that for the purposes of an advertising concern he studied seventy great captains of industry in America. Of these five were sons of bankers, ten were sons of manufacturers, fifteen were sons of merchants, and thirty were sons of poor ministers and farmers. (Most ministers of the past have been poor.)

I remember one clergyman who came to a country church and prayed, "Oh, Lord, keep me humble and poor," and one of the deacons responded, "Lord, you keep him humble and we will keep him poor."

The larger percent., therefore, of successful men have come from those who had the heritage, not of wealth, but of character. Only ten percent. of men who have attained success have inherited the business from their fathers and only fifteen have had any special education for the business in which they have attained success. Therefore the other seventy-five have

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gone into business without special education or money but with the inheritance of integrity and character and with the subconscious attitude of faith which the religion of their fathers has inspired. In fact, Babson says if you want to have your son live his life with financial freedom you must not leave him money. Not only do you deprive him of his opportunity for self-expression and character development but you actually deprive him of his opportunity for financial freedom. I have often thought of this when I have come into contact with young men of the colleges and have spoken to them regarding their attitude toward the problems of life. Many young men have the idea that they cannot attend college unless they have definite financial background, not in themselves but in their ability to obtain money from a definite source, that is, their fathers' pocketbook.

THE PSYCHOLOGICAL ATTITUDE

The danger lies, therefore, in the development of the psychological attitude: the one boy who has easy access to his father's pocketbook learning to depend upon a source of revenue which is usually cut off after he leaves college, and the other depending upon his own mental forces and abilities which increase as time goes on. The latter therefore develops character and ability the greater his difficulties since he is forcing environment to produce for him, while the other develops a "losing consciousness" since he is constantly

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dissipating or distributing that which comes to him without effort.

The reason why it is only "three generations from shirt sleeves to shirt sleeves" is that the boy who has plenty, develops the consciousness of letting go rather than the consciousness of acquisition. On the other hand, the boy that is born in poverty must have an acquisitive or gaining mind and must save what he has and add to it, and expand the sources of revenue.

I know a man in this city who has gone through three fortunes. He inherited too much money and he never had the opportunity of acquiring the "gaining consciousness."

So we say that Babson's observations have a basis in mental science. Mental science is not preaching some sweet theory "be good and you will be happy" but is studying the lives of men and women and the science of economics in order to point out the principles upon which success may be obtained. There is a way in which the mind works to determine whether you have something or nothing and whether you win or lose. Since this is true, it becomes evident that he who has something and he who has nothing owes it equally to the same law. It is a mental attitude. There is a law of success and he who is poor has violated it. We shall not say that a man is poor because he is wicked but we shall say that he is poor because he is ignorant, or indifferent to the law of success. We shall not accept the pious platitude that his suffering is due to a fallen race and original sin, although

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most sins are original, but because he has not learned and practiced the law of mind that "whatsoever a man soweth that shall he also reap." When he fails to evidence in his environment perfect financial freedom he has lost contact with the divine supply from God, his banker. Therefore it is fitting that we should discuss the method by which financial freedom may come to all of us.

Expect nothing and you get it. Many of us have been very successful in getting what we have expected. We have objectified our subjective lack of faith.

BACK TO CREATIVE PRINCIPLE

The first step therefore in financial freedom is to get back to the creative principle. God is the universal potential expression of love, truth, wisdom, beauty and form. Let us look at this peony on the pulpit. I thrill at the beauty of such a flower as I realize that it is God manifesting himself in the marvelous form we have before us. That's God a-bloom. When God wants to make a flower he becomes a flower and the very perfume which you smell is part of the flower itself and that flower is a part of God. When God wants a man he becomes a man. Whatever God desires to have, he is, and that is why we are told in the Bible that Moses, struggling with his own consciousness to work out the principle of being, made this discovery, "I am that I am." Being—the essence of things is that which manifests as

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things whether it is flowers, bodies or money. Let us bear in mind therefore that the process of creation is eternally taking place. Being is passing from essence into form.

Look up at the Milky Way and see the evidence of the movement of divine principle. Wherever you look out into that milky whiteness, you can see universes just being born. Time is nothing in the mind of God and a million years is but a moment. The primary movement is an ether wave, the wave is an electron—simply energy, nothing material at all. Energy! Energy! It is God thinking a world. When God thinks, it is energy, the nature of whose activity is vapor, condensation, the assumption of spherical shape, rotation, and revolution, until we have planets and moons, and satellites—God's ideas coming forth into a world of form, and man at last rising out of this great sea of objectified universal life.

If God makes a world by thinking and becoming that world, man's world is what he thinks and what he becomes. That is one of the most encouraging and most discouraging facts in the world. For those who are failures, it is discouraging. You say, "Do you think I made this?" Either you made it or you accepted it. If you are sick, you either made it or accepted it. You made it by the acceptance into your mind of those ideas.

So too with your environment. You made your environment by what you had thought. Did you

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ever stop to think that the environment and development of success is necessarily a mental thing?

Babson says that all the railroads that have been built, all of the ships, all of the books that have been written, and the magazines that have been produced, all the great industries in America, have their inception in 2% of the population. The answer to the problem of supply will come in adding yourself to the number of those whose thought creates the conditions which produce plenty.

THE POSITIVE FACTOR

Many a time as I have gone around America I have asked this of some professional man, "What is your income?"

"I am making \$300 a month."

"Can't you make more?"

"I don't know, but I want more."

Then I say this, "Tell me all of the positive factors in your profession and tell me all of the negative factors. Now, tell me again all the things that bring results. Let's forget the negative and emphasize the positive."

I met a physician and surgeon who ought to have been earning more than he was. I said to him, "How do you get patients?"

"Well, they hear that I have been treating some one; this person has gotten well and tells about it and then they come."

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"Then is there some way you could let more persons know about it? Could you advertise in the newspapers?"

"No, that would be unprofessional."

"Since you do not wish to be unprofessional, do you know some one who is influential in newspaper work?"

"Yes, I do."

"Would he do you a favor?"

"I am sure he would."

"Then you have some one call him up and say, 'Mrs. So-and-so is sick and she is being attended by So-and-so,' and ask him to put that news item in the paper. That would be professional, would it not?"

"Yes, that would be perfectly professional and would be allowed."

"Now, when a patient gets well, who knows about it?"

"The patient does, I do, and probably some members of the patient's family."

"Then if the newspaper says that Mrs. So-and-so who has been so very sick and was treated by So-and-so, is doing splendidly, would that be professional?"

"Oh, yes, very."

"All right. See that the newspaper reports that."

"Now, do you know any one who is at the head of an industry with a large number of employees who need your services?"

"Yes."

"Then there is a way to get that influence?"

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"Certainly there is a way."

The result was that he soon was employed to take charge of the employees as they fell ill. And he is now a very successful physician and surgeon.

Take the *positive* factors. Work on the positive side of things. Forget the negative. Emphasize the positive and look for more positive.

If you are a salesman, do the same thing. Suppose a salesman goes in to see a customer but can't make a sale. When he comes out and analyzes the situation let him ask himself, "Why was it that I could not get his interest, and why couldn't I make the sale?" Let him find out what was wrong and say to himself, "From now on I will not make that mistake again."

Another one who has succeeded, should say, "What was the positive factor that brought my success? Next time I will emphasize that again."

No matter what it may be, we find in the last analysis it is a question of mental attitude. What is the mental attitude of every man and woman in this room this morning? You say I am not expecting much—and that is what you will get. What are you looking for? "I am looking for trouble." Then you will find plenty of "Irishmen" ready to accommodate you at any time and any place. It is as though the subconscious force of nature were to arise and say, "He is looking for trouble, I will give him all that he is looking for."

We should never lose sight of the fact that not only what we possess but our environment and the attitude

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of others is influenced by our mental attitudes and in the same way we ought to beware lest the mental attitude of others affect us. Babson has pointed out that a boom or a panic in American finance is the result of the mental attitude of the people, largely resulting from the religious health of the people.

"BOOMS AND PANICS"

Let us see how easily a panic is created. One person of a pessimistic or a fearful turn of mind says, "I am afraid that we have had our period of good times. All good times are followed by bad times and we are due for a depression." Perhaps he goes further and says, "The market is rolling up and the peak is getting too high. There are more sales on the stock exchange than ever before. I am afraid it can't last." He is sowing seeds of fear. Another man hears him and has already sustained some losses and spreads the word, "It cannot last." The next party adds, "It is going to 'bust,' " and the next one concludes, "I am going to 'bust' with it." It ought to be evident that sooner or later with this word of depression spread from mouth to mouth that the market is going to go down further and further. So financing conditions are going to become worse and worse until we reach the very depths. We stay there until every one is thoroughly impregnated with the misery of the situation and finally some optimist begins to see a rift in the clouds.

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He points out a little hope. He declares, "I believe things are getting better." Then another in whom people have quite a good deal of confidence repeats, "I think things are getting better." The business and financial forces begin to rally and gain strength and the word goes from mouth to mouth, "Times are getting better." The end of the depression is at hand. The panic has passed.

Bad times are the reflection of our fears and good times are the reflection of our optimism and confidence.

How easy to observe this same principle in a man's home life. Let us suppose that a man rises in the morning after a refreshing night's sleep and comes downstairs to have his breakfast. While his wife is serving him with toast and coffee, she observes, "You know, John, the children haven't any new shoes, and there are so many bills that have to be paid, and are you sure that your job is going to last?" That's a nice way to start the day for him! "You know times are bad." And then he goes down to business and he reads in the paper something that depresses him. He says to himself, "I believe times *are* getting bad. I believe I'm slipping. Nobody is buying my things nowadays." A customer comes in and asks him for something and says to him, "How is business," and he replies, "It's pretty dull," and "pulls a long face." I have seen some people behind a counter once whom I never want to see again. They take out of you all

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you have in you. It isn't the face—it's the way they look! It's what they radiate. These are our observations upon the results of the scientific study of a great statistician.

The answer to your problem is therefore to look into your mind to find out what is the attitude that you are assuming toward life and to ask yourself definitely if you wish to objectify the things you are thinking. If you don't wish to bring them into expression then change the thought.

Are you rich in consciousness? Do you go out with confidence? Because if a man goes out with confidence, he has faith and if he has faith he works, and there is no power in the world that can thwart the purpose of a man whose work is backed up by his faith. Who is going to work, however, who has no faith? Who is going to keep his head above water who says, "It is too deep and I cannot swim." The man who believes that in some way or other he will reach the shore keeps thrashing along until he reaches it. We must have faith. We should believe that it is part of God's plan that we should have plenty. It is a part of the necessary demonstration of divine science that we reveal the fact of God's plenty here and now. If the kingdom of heaven is an eternal reality then today we are living in that kingdom and we ought to enjoy all of its resources. Let us get over saying, "It is a virtue to be poor." It is a sin to remain in poverty because you are thereby turning your back on the divine plenty.

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We do not wish to condemn for that is not a part of divine science. We wish to encourage. We wish to make clear that the only way in which you can come to financial freedom is through assuming the mental attitude that you can have it, believing that it is the will of God, and making an effort to demonstrate or create the conditions and environment which you desire.

IMAGINATION

Don't be afraid to dream great dreams. Imagination is the great creative factor. Ford said, "A man can make whatever he can imagine." What can you imagine? What can you dream? What can you believe for yourself? Build your visions. The house is built on a plan. What kind of a plan have you? It will determine the kind of house you have, whether it be a dog's house or whether it be a mansion.

A wealthy woman who died and went to heaven, so we are told, was received by St. Peter and taken down a street and out into the country. And there she saw a beautiful mansion and a bungalow. St. Peter said to her, "You are going to live in this bungalow."

"Why don't I have this marvelous mansion? Who's going to have that?"

"That's for the woman who did your washing when you were on earth."

"Why is it that I, who have had everything I wanted, do not have this mansion?"

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And he said, "We can only build houses here from the material that's been sent up."

What kind of material are you providing for the house of your body and your environment? What mental attitude are you supplying?

DEFINITENESS

I believe in definiteness. I believe in deciding exactly what you want because heaven knows that no one else will know what you want. Some people change their mind so often that the only thing about it is that it's clean—from changing it.

Character means more than anything else, but I think it is Professor James who tells us that character is "the ability to act in a definite and concise way on every issue that presents itself."

Let us further develop that quality of mind that believes in the power to attain and obtain. Let us go definitely to work to secure the results we desire whether in health or success. You pray for health. Why should you not add to it wealth? Why can you not demand financial freedom?

Some believe they are pleasing the Lord the less they have. Do you like people the less they have? Which kind of a home would you rather go into; one where there is no chair to sit on and no heat or one where there is comfort and happiness? Why then should you not feel that God feels the same way about you? There is no sin in possession. So many have

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misinterpreted the statement of Jesus that the love of money is the root of all evil! It is the *love* of money that is the sin, not money. It is misplacing the emphasis. There is no evil in possession.

It should be evident to anyone that the possession of money is not wealth. During and after the Great War, millions of German marks were bought and held by American speculators but they proved to be worthless because that which they represented was worthless.

Robinson Crusoe on an island with his man Friday and a chest of gold is poorer than the meanest savage on the adjoining island with a couple of fish and a cocoanut. Financial freedom doesn't necessarily depend upon the possession of money because one cannot live upon money but only upon that which money can buy and there are other ways of receiving these things than through the medium of accumulated capital. Financial freedom in its truest sense, therefore, is that state of consciousness which knows within itself that whatever we desire exists and exists for us now and that it will come to us when we demand it. Man is a channel through which the divine life and divine supply flows and he will receive in measure as he allows the free passage of the gifts of God.

Spread wide the up-raised palm,
Receive the gifts that flow—
Abundantly the cosmic sea
Outpours its wealth below.

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Spread wide the down-turned palm,
Disburse the gifts with love—
All joyously the cosmic sea
Supplies these from above.

Our hearts spread wide to God
As channels of the good—
And back to Thee, Thou Cosmic Sea
Outflows our gratitude.*

It is this consciousness that all that the Father hath is mine which divine science is seeking to develop. Once we possess this consciousness we know that no good thing will He withhold from them that walk uprightly, that is, from those that obey the law of mind. It is for this reason that divine scientists, like Emerson, feel that we should be wary of institutionalizing charity.

Ella Wheeler Wilcox has said:

I gave a beggar from my little store
Of wealth, some gold. He took the shining ore
And came again and yet again
Still cold and hungry as before.

I gave a thought and through that thought of mine
He rose a man supreme, sublime,
Clothed, fed, and crowned with blessings manifold,
And now he begs no more.

GIVING YOURSELF A SUCCESS TREATMENT

We can only do for the beggar a temporary service when we give him a coat and a pair of shoes and a

* Unpublished poem of the author.

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loaf of bread. We do him a permanent service when we bring him into the consciousness of plenty. The same thing is true for ourselves. Let us therefore go home this morning, sit down by ourselves and say, "I will become success. I will dream a great dream. I will rally the great forces of God, and I will not take 'No' for an answer. I am supplied with the divine abundance. I am a perfect channel through which God may flow into self-expression in my life. It is not the Father's will that I should live in poverty and limitation. Rather it is the divine will that I shall have all that I desire and I know that whatever I desire is waiting my word and will come into expression according to my faith. There is nothing that stands between me and its manifestation. There is nothing that can prevent me from obtaining the good that I seek."

Go home this morning and in the quiet of your own room ask yourself if you have truly been depending upon divine principle to supply your needs. Bring up to your mind strongly the fact that you live and move and have your being in the sea of divine life and creative possibility. Eliminate from your mind all doubt and uncertainty. Say to yourself, "There is nothing that can stand in the way of my attainment," and then if the thought of fear arises again in your mind you will know that you have not yet identified yourself with God. You must go back once more to the fact you are one with God. Your mind and His mind are one mind. There is no sepa-

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ration in spirit. All that God possesses must be yours and it is your Father's good pleasure to give you the kingdom and therefore there is nothing that can stand in the way of your attainment save yourself. Bring your soul into harmony with the Eternal Life with which it exists. See yourself as pure spirit. Bathe in the eternal effulgence. Liquidate yourself in the cosmic sea and don't go forth until you can go forth having in you the attitude which is the God mind. Now you are ready to speak the creative word. Speak it as one having authority and declare that that which you desire is done unto you even as you will.

In the high consciousness of truth which comes from the close identity of oneself with the eternal principle it is possible to dissolve many of the obstructions which would otherwise be barriers to the goal. It is therefore well to discuss with yourself the elements of your enterprise. Suppose you do not know what to do in a business venture. Then know that there is a mind within you that does know and can teach you all things and guide you in the way of truth. Learn how to depend upon the divine guidance. Definitely seek it and state that the indwelling omniscience knows and directs your movements. Then go forth tomorrow with the feeling that the decisions you make will be right decisions, that the path you follow is the right path. Divine guidance is yours every moment because you are one with the omniscient mind in which there is no beginning and no end and the instinctive life pursues its

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unfoldment without the necessity of rationalization and calculation. You are moving to a sure goal. Ways and means will be provided and there is no obstruction. Nothing is a barrier.

Nor is there inharmony anywhere, or friction or competition. Since you are working out your problem in the medium of a frictionless mind you know that two purposes cannot cross, that two aims cannot come in conflict, that two minds cannot be in hostility to each other. There is perfect harmony everywhere in every respect in association with your desire. What you desire is in line with the desires of others and not in conflict. Either the goal which you seek is one in which others can share without depriving you of your reward or else there are actions and services which you may perform together on the road. So that goals which others desire may be reached through co-operation but without loss to either party.

Never forget that you are a free soul, unhampered by the fears, worries and perplexities of the world, and the state of the world mind or race mind has nothing to do with you. You are not subject to financial depression or to panics. A thousand may fall at your side and ten thousand may lose money on the stock exchange, but no evil shall befall you; neither shall any plague come nigh your dwelling. What you have and what you gain will not be to the loss of any other. You are contributing to the world some service, some influence, some thought, some inspiration which has its reward in what the world has to offer in return.

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You are not taking from any other hand than the hand of God. You will not need to calculate, to connive, or to conspire.

Lay out as accurately as you can the lines of your activity and follow them under the guidance of the Indwelling Omniscience. Nothing can destroy your faith, nothing can hamper your progress. Nothing can prevent the fulfillment of your desires.

ENJOYMENT OF LIFE

If the way seems longer than you had anticipated, then it is because you have not learned to enjoy each moment of your progress toward a goal. A man who has attained wealth after a period of years of effort may not be as rich as the same man during those years of effort. It is not what he has but his enjoyment of the process of obtaining what he has and the life that he is living each moment that makes him really rich. Don't envy a man who has money but rather see the joy that men experience in doing the work which brings money, and desire that. Many men spend so much time making a living and in accumulating wealth that they have no time to really live. Learn to live, to rejoice in your work and in your effort. Many a man goes back to his work after having accumulated a fortune because his work is the one game that he understands. Life is a joyous game and activity is the essence of existence. Don't pray that you may be spared from hard jobs. Rather pray

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(know) that "as the day, so shall the strength be also." Let us live with joy, let us work with joy. Let all life be one glad expression of that divine nature which is the life of God in the soul of man.

God therefore is your banker and you ought to realize that you have unlimited credit. All you have to do is to write your check and draw from the universal supply. Go therefore and cash in on consciousness. Get in your mind, in your heart, in your soul that the kingdom of heaven is here and now, that we live in the eternal present. What we are to possess we do possess. When you pray, believe you have received and you shall receive. Awaken to the beauty and glory of today. *Now* are you in the kingdom of heaven. *Now* are you satisfied. *Now* are you supplied! NOW!

Chapter VII

STONES THAT CRY, MENTAL RADIO AND ABSENT TREATMENT

"The stone shall cry out of the wall and the beam out of the timber shall answer it."—*Habbakuk*.

NATURE HAS A VOICE; and he who listens will hear God proclaiming Himself in many melodies. "The trees of the wood will sing in his presence," "the stone will cry out of the wall; and the beam out of the timber will answer it." Instead of looking *upon* Nature and her ways as an evidence of that which is hostile to faith, we should rather look *into* Nature to discover the spirit of intelligence that speaks through her.

Our object this morning, however, is not the awakening of faith through poetic feeling, but rather to show by rational scientific analysis that nature and all the forms of so-called inert matter are the objective appearance of subjective reality and intelligence, and therefore controllable by thought. Instead of pushing the Kingdom of Heaven into some unknown realm of 'That-Which-Is-To-Be, divine science seeks to bring forward the recognition of 'That-Which-Eternally-Is. In order to do so, it is necessary that we know Nature and matter for what they are. If God is to be manifested, He already is manifested; and the

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"discovery of God" must come not through death but through life. "God is not the God of the dead but of the living." For in Him, all men are *always* alive.

Divine science accepts the timelessness of God. As absolute Being, He is independent of time and space; but time and space, being what they are, cannot exclude Him so that He is present at all times in all places with all power. Think then of this: the only thing that keeps us out of the Kingdom of Heaven is failure to see it when we might, or to recognize it when we see it. If health, happiness, and freedom are desired by us we ought to know that they exist as the divine potential, not of the future but of the present.

But some one objects that we live in the world of the conditioned and the relative. My answer is that the objective world *is* conditioned and relative; but the world in which the *spirit* of man dwells, i.e., the fourth dimensional world, is unconditioned and absolute. We can not live in an objective world without *conditioning ourselves* for the nature of individuality consists in the differentiation between myself, and yourself, my house and your house, my thoughts and your thoughts. But that does not necessarily mean limitation because *I may constantly change the conditions of my world by changing the thoughts and responses that produce them.* All that is essential to the full freedom of self-expression remains unaffected by the conditions that I have produced; and I may move on to any desired destiny provided I know how to work in the world of causes rather than the world

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of effects. In other words, *I must be aware of the universal nature of being that lies back of all conditions and expressions*, my unity with it, and my independent power within it.

The materialist will not agree with me here because he asserts that I am conditioned by matter, to say nothing of his theory that I *am* matter. I am therefore urged to a consideration of matter, its nature and power, in order to answer his objection.

MATTER

We are willing to say that the universe is physical and chemical; but we want to know what we mean by "physical." When we begin to examine "matter" we find that any part or kind of "it" can be converted into a gas, the gas is composed of molecules, the molecules of atoms, the atoms of electrons and protons; and these so-called "corpuscles of electricity" are waves or pulsations of ether. This reduces matter to as near "nothing" as we can conceive so far as the "physical" is concerned. *Matter is driven into the possible realm of mind.*

That of which matter is composed on the physical plane is energy; but when we analyze energy we find that it is merely *two opposing principles* which bring about a cohesion producing the atom, and resulting in matter and form. Matter, so-called, then, is only "a form of our receptivity," in the words of Ouspensky. Whatever we may say about it, it is nothing in itself.

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The nature and quality of matter are never the same to two individuals. Heat, cold and color do not exist in objects. These, even from the standpoint of the "positivist," can be only vibration which is interpreted into the terms of consciousness by the mind that perceives them. "The roar of Niagara" is a roar or sound only to the listening ear. Without an ear to hear, it is only vibration. The vibration must be caught up and translated to become sound. "The whole movement of modern science is toward the dematerialization of matter," says Slosson, in his "Easy Lessons in Einstein." Our world is being refashioned into a world of consciousness. Matter is the projection of thought into form; or we may say that it is a section of a fourth-dimensional something.

The responsiveness between the consciousness which is matter and our own consciousness is easily noted, sometimes the movement being from us to it and at other times from it to us. Many of us no doubt have noted the changes effected in our immediate environment, not by the replacement of objects like chairs, tables, rugs, and so on, but by a change *within* them. An apartment newly equipped with furnishings from the factory contains nothing of the "atmosphere" and responsiveness of the same apartment ten or more years later. Nor is this difference merely a change in our own consciousness through familiarity. The very furnishings themselves become personalized so that a visitor entering the room for the first time is immediately impressed with the "character" of the home.

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Ouspensky notes the same thing with reference to the difference that exists between a stone or a brick in a church from that in a prison. He also says, "Each stone, each grain of sand, each plant has its noumenon, *consisting of life and consciousness*, binding them into certain wholes incomprehensible to us." And Habbakuk says, "The stone shall cry out of the wall and the beam out of the timber shall answer it." There is a voice that speaks to us out of nature; and there is an ear that hears us. Let us quote from Tyndall:

"Paulson's Telegraphone is an illustration of how vibrations may be locked within the heart of a piece of steel. Words are spoken or sung into a telephone terminating in a tiny electro-magnet with a needle point. This rests upon a steel wire, or a steel disk, which is revolving. The electro-magnetic needle magnetizes the atoms of the steel passed over; and these swing around into harmony with the magnetic waves falling upon them; being closely crowded together, as they are in the steel family, when once they are forced into a new position, they cannot easily turn back again into the old one from which they were twisted. They must wait for the same master hand which put them there to touch them again; but, on the instant, they return the compliment and remagnetize the needle point; this moves the diaphragm of the telephone; and the atoms of steel are heard singing the song which was sung into them." *

A stone can actually hear and repeat what we say,

* "Through Science to God"—Fleming H. Revell Co.

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The words we speak go forth as vibration. This vibration impinges upon the surface of the stone and even the slightest propulsion will cause a slight increase of heat. We may detect heat by the Langley bolometer and register its variations to 1/100 millionth of a degree. Impingement upon the surface creates electricity; and a definite impression is made. Everything in your environment is thus taking impressions every minute and can be made to reflect or repeat them.

Such impressions are received at long distances through the medium of the radio. The microphone here in this room catches up my words at this moment; and they are sped winging through the air to some distant home. There a mere crystal (stone) picks them up and transfers them back into intelligible sound, repeating instantly what I am saying.

It must be borne in mind that the pulsation in the ether is "nothing-in-itself"; but it becomes intelligible and intelligent because of the producing and receptive consciousness. Of this we shall speak later.

IMPRESSING OUR MENTAL STATES ON NATURE

Our power of impregnating objects about us with the character of our immediate mental states is well illustrated in the study of the odic fluid which under certain conditions can be perceived as emanating from the body.

"Reichenbach really rediscovered the universal vital fluid, which is none other than the Akahsa of the pre-

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historic religions, the Telesma of Hermes, the living fire of Heraclitus, the astral light of the Cabala, the Alkahest of Paracelsus, the vital spirit of the occultists, and the vital force of St. Thomas. He called it "od," from a Sanskrit word whose meaning is "that which penetrates everywhere"; and he saw in it quite correctly the extreme limit of our analysis of man, the point where the line of demarcation between soul and body disappears so that it seems that the secret quintessence of man must be "odic." . . .

"In principle the od is the magnetic or vital fluid which at every moment of our existence emanates from every part of our being in uninterrupted vibrations. In the normal state these emanations or effluvia, . . . are absolutely unknown to us and invisible. . . . Reichenbach was able to prove that the strength and volume of these emanations *varied in accordance with the emotions, the state of mind, or the health of those who produced them.* . . . He also states that similar emanations proceed not only from human beings, animals and plants, but even from minerals. He succeeded in photographing the od emanating from rock crystal; the od given off by human beings, the od resulting from chemical operations, the od from amorphous lumps of metal and that produced by noise or friction; in a word, *he proved that magnetism, or od, exists throughout nature*—a doctrine which has always been taught by the occultists of all countries and all ages."

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"It has further been experimentally demonstrated that this odic or odylic fluid may be conveyed from place to place. Any material object may be filled with it. The object magnetized, into which the hypnotist has poured some portion of his vital energy, all possibility of suggestion being set aside, will always retain the same influence over the sensitive or medium; that is, the influence desired by the hypnotist. It will make the medium laugh or weep, shiver or perspire, dance or slumber, according to the purpose of the hypnotist when he emitted the vital fluid. Moreover, the fluid appears to be indestructible. A marble pestle, magnetized and placed successively in hydrochloric, nitric, and sulphuric acids and subjected to the corrosive action of ammonia, loses nothing of its power. An iron bar heated to a white heat, resin melted and solidified in a different shape, water that has been boiled, paper burned and reduced to ashes, all retain their power. Further—to prove that the detection of this force is not dependent on human impressions—it has been shown that water which has been magnetized and then boiled causes the needle of a rheostat—an instrument for measuring electric currents—to deviate through an angle of twenty degrees, just as it did before it was boiled. It has been observed that more than six months after they were charged with od, the most miscellaneous substances—iron, tin, resin, wax, sulphur and marble retained their magnetic powers intact." *

* "The Great Secret," by Maeterlinck. The Century Company.

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In this we have a graphic and scientific demonstration of the radiative power of thought; and we see how it can impregnate intelligence already incarnate as the objects and persons around us. Once a thought has cohabited with the indwelling intelligence, it gives birth to an objectivity different from that which it manifested before.

This is further illustrated in the experience often recorded of men and women who have moved into an apartment which had previously been occupied by an author. The newcomers, never before having had any interest in literary creation, now find themselves constantly urged to go to the desk and write.

Nothing further could be asked as a scientific demonstration of the relationship between thought and matter. *Thought affects "matter" for it is consciousness of one sort impregnating consciousness of another.*

MIND AND MATTER ARE ONE

It is impossible in the light of modern science to conceive of nature as dual, both mind and matter. The materialist calls it all "matter"; the idealist calls it all mind. As it must be one or the other, it is more logical to call it mind, since even the staunchest of "materialists and mechanists like Haeckel and Verworn seem to have been compelled as a last resort, to postulate a psychic principle in nature, though of a

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low order. Haeckel says that most chemists and physicists will not hear a word about a 'soul' in the atom. 'In my opinion, however,' he says, 'in order to explain the simplest physical and chemical processes, we must necessarily assume a low order of psychical activity among the homogeneous particles of plasm, rising a very little above that of the crystal.' " *

Vernon Kellogg, in his book on Evolution, attempts to maintain the materialist's position; but we find him saying, "If we look at mind in the broadest and fairest way, we shall recognize it as *existent in animals which have no brains at all*, not even a special nervous system." He thinks that "mind and behaviour in the simplest animals are little more than phenomena which can be explained or at least described in terms of physics and chemistry and are *inherent in the basic substance of which the bodies of these animals are composed*." We maintain that the ultimate nature of atomic energy is consciousness; and evolution is the progressive development of the universal undifferentiated intelligence into individualized forms in which it incarnates, from atom up to man. *The atom, the amoeba, the cell, are the objective presentation or aspect of the subjective reality which is mind or spirit.*

Note especially that Kellogg says that the "phenomena can be explained or *at least described* (the italics are mine) in terms of physics and chemistry." With this we agree, the *process can be de-*

* "The Breath of Life," p. 25, by John Burroughs.

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scribed in the terms of vibration; but it cannot be so explained. The principle or that which manifests as vibration can be explained only as consciousness.

THE CELL IS THE OBJECTIVE ASPECT OF PSYCHICAL ACTIVITY

Let us then look upon the cell as it is, the objective aspect of psychical activity. Let us suppose that I am about to enter into conversation with you. I think a thought. The outer aspect of certain cells in one of the convolutions of my brain changes. Vibration is created which sets other cells into motion pulsating the vibration over the appropriate nerve to the vocal chords. Still other cells are put into cooperative vibration; and these in turn produce *atmospheric* waves which travel at the rate of 1,100 feet a second. They strike upon your ear, are caught up by the nerves of hearing, transmitted to the brain convolution which specializes in "sound," a cell explosion takes place; and you "hear" what I have to say. As a matter of fact, you do not "hear" me. My consciousness was transmuted into vibration; and you took the vibration and turned it back into consciousness. Vibration is a mode of consciousness. Matter is a concept itself, an aspect of our thinking. However convenient it may be as symbol of thought, we must not forget that it is an hypothesis which enables us to clarify our thought but imperatively is *nothing which can condition us unless we allow it to do so.*

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As we enlarge our vision and need more room for expansion, we find matter changing with us and adapting itself to our needs.

NOTHING IN MATTER TO CONDITION US

Matter must not be allowed to condition us; and if it appears to do so, it is only because we create our mechanical iron man and then allow him to rule over us. We develop conditions and then subject ourselves to them. Evolution is merely the process of unfolding inherent powers into objective expression. In this process, we are conditioned only by failure to develop self-consciousness and the awakening recognition of our soul-powers. The God within us is not yet fully aware as an individualized self.

We have already seen the responsiveness of the stick and the stone to the pulsations of our thought. Let us emphasize the fact that this is true because all substance is in the ultimate one substance—the continuous medium which science calls *ether* but which divine science calls *mind*, since matter does not exist save as a convenient symbol of mind and has no reality apart from it, while mind and consciousness exist prior to the experience called matter and give rise to it. The significant thing about matter is the consciousness which projects its forms. The ultimate nature of the universe is mind or consciousness. Mind is not only *in nature*; but *mind is nature*.

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RECREATING YOUR WORLD

Your world is necessarily a world of your own creation. Perhaps, however, you feel that this is not wholly true because you were born into a world which appears already made. In other words, you grew up amid the mental states of those by whom you were surrounded; and the conditions by which they had surrounded themselves. These you accepted; and these you continued. But let us suppose that you desire expansion and more freedom. You begin to dream a wider world for yourself; you begin to argue with yourself. "As long as I think I am limited, I will be limited. But do I not, after all, have considerable freedom within the limits of my own circle of life? Cannot I push back the boundaries of that circle, cannot I add more, and eliminate some of the things that I do not want?" Seeing how much your environment is the reflection of your own thought, you begin to delve into yourself to find out how far you may expect to go.

The deeper you dig into yourself the more you will find that you may reduce all objective existence until it focalizes at a point and becomes subjective—your self. But when you truly reach the self, you discover that you are no longer "at a point." You find that your essential nature suddenly seems to expand. *The abstract qualities of being appear.* You are dissolved into life, love, wisdom, truth and beauty. The uni-

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versal aspect of being presents itself to you. The boundaries of consciousness are removed. You have returned into the Universal Being. You are one with That Which Was In The Beginning, Is Now and Ever Shall Be. You are at the starting point of all creation. You are pure spirit. You are the Word. "In the Beginning was the Word; and the Word was with God and the Word was God." You are that out of which nature is to appear. You are at creation's first day. You are in the position to become God to your own world.

YOU ARE GOD'S BELOVED

You have the precedent of what God has already done. What has God already done? God, as the Unified Intelligence of Universal Consciousness existing from eternity to eternity, is aware of Himself as Living Spirit. Within Him is the urge to express that which He feels Himself to be. Above every other quality of His being is the urge toward love. But love must have an object. It must have that upon which it may expend itself. The One must become the two in order to truly realize the One.

God, therefore objectifies Himself, dividing into the dual aspect of positive and negative, active and passive, interior and exterior, noumenon and phenomenon, masculine and feminine. God becomes an objectified human soul—man is born into the world—Adam and Eve have appeared.

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Man is the purpose of God. Man is the Divine Ideal launched out by God upon which to expend the energies of His affections. Man shares the nature of God; he may think as God thinks, love as God loves. Think of the fact that as you sit here this morning you are the Divine Purpose; and the Divine Purpose is to find His completeness in you.

Now you rise in consciousness. You cannot expect that you immediately spring into this perfect unfoldment, which will bear all the characteristics of the Universal Life, Love, and Wisdom, for there is a progress, a gradual development, or "growth," which we call evolution. The whole process of evolution is simply increasing the capacity to recognize God in you as He unfolds to become once more Himself, individualized as you. And you are this Purpose as you sit here this morning.

You are not conditioned by any other thing than your own concept of yourself and your conditions. The way to uncondition yourself therefore is to enter fully into yourself and into that which objectifies as things, plants, and animal life, and to know your world for what it is. Learn to find and appropriate the cryptic intelligence which is everywhere present and everywhere manifesting.

What reserves of physical strength we would discover within and around ourselves were we to accustom ourselves to the daily practice of self-realization and contact with the Power which is *in* nature and which *is* nature!

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"Consider the Languedocian scorpion; whence does she draw that mysterious aliment which, despite her incessant activity, enables her to live for nine months without any sort of nourishment? Where, again, do the young of *Lycosa* of the Clotho spider obtain their food? They, too, possess a similar capacity. And by virtue of what alchemy does the egg of a beetle, the *Minotaurus Typhoeus*, increase its volume tenfold, although nothing can reach it from the outside world? Fabre, the great entomologist, without a suspicion that he was repeating a fundamental theory of Paracelsus—for science, despite itself, draws daily closer to magic,—had a shrewd suspicion 'that they borrow part of the activity from the energies encompassing them—heat, electricity, light, or other various modes of a single agent,' which is precisely the universal or astral agent, the cosmic, etheric, or vital fluid, the *Akasha* of the occultists, or the *od* of our modern theorists." *

All there is in the universe is available for us. We are conditioned only by our acceptance of the conditioned.

We are weak through ignorance, bound by indifference, and conditioned by acceptance. Let us perceive nature for what she is. Let us return to the fountain of life and drink abundantly. Let him who has no freedom take it. Let him who has been bound strike off his own shackles.

Let us suppose you desire to become a singer. The

* "The Great Secret"—Maeterlinck.

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song is within! The singer is there. The quality of your song lies in yourself. Cast off the restrictions of fear. Emancipate the mind. Get the concept of yourself as free. Let the vocal chords be the strings over which the hand of the indwelling God shall pass and the world will thrill to your voice. For every singer there is a song and an audience. And as with song, so with any other desire you may have to express your indwelling capacity.

"Knowledge of the Truth" is knowledge that Intelligence is the key to the universe, that Mind is the only Creator and the only Power, and that thought interpenetrates and impregnates all with its own essence.

THE MEDIUM OF TRANSMISSION OF THOUGHT

There are two mediums which intelligence utilizes in the transmission of thought. One is the channel of the atmosphere and the other of the ether.

You heard the thunder storm the other night. You enjoyed it, did you not? Just loved it! You looked up there at the sky and saw the flashes. No, you didn't have to look out of the window for the light came into your room. The whole sky was white. It seemed a long time after the flash before you heard the thunder, yet the thunder which you heard was created by the electricity which produced the lightning. The reason for the difference in time between the flash and the sound was the difference in the medium of

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transmission and the mode of receptivity. The lightning travels through the ether at the rate of 186,000 miles a second. The thunder travels through the atmosphere at the rate of 1,100 feet a second. Knowledge of such a fact often produces a different mental attitude toward thunder and lightning from that which you would otherwise experience, because you know by the lapse of time between the lightning and the thunder that the electrical disturbance is a long way off.

The medium through which the lightning travels, which we call ether, is the same as that through which a radio message passes and a *mental message also will pass through it practically instantaneously*.

NO DISTANCE IN MIND

A fact of great importance may be noted here. There is nothing that stands in the way of a message sent through the ether, whether by the broadcasting station or by the mind. A six-foot wall does not exist to either. For the passage of the electrically impelled vibration of the broadcasting station, there are holes in the wall as large correspondingly as the door is to my body. One can get a mental picture of this by looking through a table by the use of the X-ray.

Bearing in mind these facts, you will see how thought can move from one point to another; and, if I wish to treat a patient in Chicago, I only need to think about the patient for my thought to be immedi-

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ately there. There is no distance to thought. To all intents and purposes, it is instantaneous. Therefore the metaphysician should never think of the patient as at a distance. Time and space are symbols or language in which we may express our world. Time is not a reality. It is only an etheric dimensional assumption. So we find the individual whom we are treating is immediately present. A thousand proofs and illustrations might be brought forward; and the curious reader will find any number of them by perusing the three-volume series by Flammarion on "Death and Its Mystery," and many other records made by the students of psychic phenomena.

When I was lecturing in Philadelphia several years ago a woman told me of her own experience while bending over a wash-tub. She suddenly was impressed with the fact that something had happened to her brother. She straightened up and announced to one of the members of her family who was present, "Brother is dead." Her brother had gone out in the morning in perfect health; but, within an hour of the announcement, friends came with the statement, "Your brother was crossing the railroad and was killed." She knew that her brother was dead instantly because there is no barrier between individuals in this etheric substance of spirit; and she had the mediumistic mind. Many people possess this faculty which is merely facility in the transmission of thought from the subconscious to the conscious mind. In this, we again see the resemblance to the radio for the receiving

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instrument objectifies or individualizes the vibration which is otherwise subjective.

Another instance that came under my observation was that of a woman who attended some of my lectures who was possessed of an exceptional capacity for recognizing mental messages. In other words, she was able to "tune in" successfully. While she was downtown one day, she became impressed with the thought that her daughter was trying to reach her mentally and that something was wrong at home. She went to the telephone in direct response to this impression and called the house to find that another member of the family had been taken sick and the daughter was definitely "radioing" to her.

Students of psychology and psychic phenomena assert that an average of one out of every seven persons possesses the instinctive capacity to transmit a mental message from the subconscious to the conscious mind. There is no doubt that the message is subjectively present to every mind just as a wireless message is present in a room but is not recognized until it is tuned in upon. The recipient is usually aroused by a vague alarm, mental distress, a feeling as though there were something to be done. It is fortunate that in general we are indifferent to these impulses. Otherwise we would find it necessary to react to so many that we would not have time for anything else since we are constantly surrounded by the thoughts of others. I am convinced, however, that any one can acquire the ability to receive and translate messages

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sent directly to him by another and that practice will bring about considerable definiteness as to the thought. But irrespective of a definite translation, there is no question that the subjective mind is affected by the healing thought sent out from the metaphysician. It goes in upon the path of the ether which surrounds every cell; and the cell, which is intelligence, responds to it. Healing can therefore subjectively take place without the conscious receptivity of the patient.

To thought and to affection there is no distance. Did you ever stop to think when a person loves you he may stand ten feet or a mile from you and yet you can enjoy his loving? The poet has said, "Only to touch thee, beloved," but the lover knows there is joy in love without contact of any kind. Love has no distance at all. Love awakens something in the consciousness; and we get a harmonious vibration from the mind of another whom to see is a delight, whom to hear is an ecstasy and whom to love is heaven.

"TUNING IN" OR "TUNING OUT" ON THOUGHT

When Jesus said, "The prince of this world cometh; but he findeth nothing in me," he revealed the fact that thoughts of evil as well as of good constantly impinge upon us; but the discriminating mind receives into consciousness only those thoughts which are of a high order. Jesus had learned the scientific art of tuning out those thoughts coming over the mental radio which he did not desire to hear.

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The process of mentally tuning in or tuning out may be illustrated by an experiment on your piano. Hold down the key of middle "C" and then strike a note an octave higher up. Let the key which you have struck, drop back into place and still its own vibration and then listen to the key an octave below. You will find the latter vibrating in perfect tune with the key you struck.

Or you may test the principle in another way. Fill a glass jar partly full of water. Then strike a tuning fork and hold it over the mouth of the jar. When the vibration reaches a certain point, a tone will come out of the jar exactly like the tone you have given. In other words, you have got its key-note.

Another interesting experiment may be performed with cut-glass vessels or lamp-shades. Sing out notes until you get the key-note of that particular glass; and it will begin to vibrate in harmony with your note. Sometimes cut-glass dishes standing on a shelf will break through a chance receptivity of an intensified vibration on its particular key-note.

All of these illustrations reveal the fact that everything in the world has its own particular key-note. Can anything be clearer than the necessity of establishing the key-note of your own receptivity as the highest and the finest in thought and character, in love and good-will, so that you do not respond to those low thoughts and impressions which Jesus epitomized as the "prince of this world"?

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THE KEY-NOTE OF YOUR BUSINESS

We are the receiving instruments for the activity of the world, catching up the vibrations of things and the thoughts and emotions of people near and far and vibrating to those which are most like ourselves. How often we are swept into some high ecstasy or brought into some low plane of feeling without realizing that it is due to the fact that we have been open and receptive to something outside but like ourselves! All things respond in the same way to you, stones and trees and the walls of your house. Everything is impregnated with your vibration and with your thought.

This is a fact which ought to be known to every business man. He should realize that he is constantly impregnating his atmosphere and the objects around him with his own thought.

Suppose he sits hour after hour, thinking, "I am failing; I am going to lose money; I am not able to pay my bills; and nobody buys the kind of goods I carry. I am on the wrong side of the street. We are passing through a financial depression. Nothing is moving on the market. Money is tight." His whole environment catches up and reflects his mental state. How impossible it is that customers should fail to be influenced and impressed by the quality of his vibration, by the key-note of his business.

What we think determines the very quality of our world and nothing less. Our world becomes to us

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what we become to it. What are you doing with your world? Sit down in your place of business and daily and hourly fill it with the thought of your faith. Let your key-note be that of optimism and confidence in your ability to succeed. Daily impregnate your atmosphere with affirmations of good will and success. Those who enter your store vibrate to your key-note.

THE KEY-NOTE OF HEALTH AND HOW TO TREAT A FRIEND

Suppose you have a friend who is sick; and you desire to heal him. Your first thought may have been, "How could I reach my friend. Nothing I can do will help him. He is too far away." You should begin within yourself, stating, "There is only one mind, one life, one God, one Father, who is over all and in all and through all. There is no such thing as time and space. My thought is with my friend right now. In divine mind, my friend and I are in direct contact at this moment. Through the eye of spirit, I see him. There is nothing between us." Having made this mental preparation, you can go to work to give a treatment just as though your friend were sitting in your presence.

When I was living in Long Beach, a woman called me over the telephone and said, "I have a foot that is swollen. The doctor says I cannot put on a shoe for a week; and I want to dance tonight."—Well, David danced before the Lord. I do not dance; but I did

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not see why this woman should not.—And I said, “All right, lie down that you may be calm, for ten minutes.” The swelling went away so fast that it was accompanied by the sensation of itching; and, in ten minutes, she got up and put on her shoe and danced for hours. This was not a miracle. It was divine mind and intelligence doing its perfect work. It was realizing that the innate perfection was immediately expressing itself. It was knowing the law.

What is this law? It is so simple. Here are these cells in your body which are the objective expression of psychical activity; and the change in the consciousness produces a change in the cell. You see what I mean? I mean *think*. By thinking you can produce a change in this molecular vibration. “A man is what he thinks,” but the cells which build up the body are the objective expression of his thinking. The changes produced in my patient are due to the fact that I have struck his key-note; and he is responding exactly to my thinking; and I am thinking health for him. From cell to cell, the thought runs and within the cell is that which makes the cell; and, if you change that which is within, the without automatically changes with it. It is as simple as that. It is so simple that only the foolish will fail to get it—and we have none here! But it is a wonderful thing when you know it and know you know it.

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A TREATMENT

We do not talk to objective mind because objective mind is not the creative power of this indwelling God. We are talking to the divine indwelling intelligence, the psyche or spirit. We are seeking to be as impersonal as possible; and therefore we speak of the individual in the third person. Isabel Smith is a child of the living God. She is the evolution of God's divine idea. She is His self-recognition and His expression in the world of human beings. As the consciousness of God objectifies in the universe so He is objectifying as the individual through Isabel Smith. She is conscious of this fact, conscious of the divine life, love, wisdom; and I am knowing that the life in her is God in her. That life is divine, perfect in its expression now. God's perfect idea is realized in her. Now, what happens? This is what happens: A change takes place in exact consonance with my thought about her. That is why I must be as definite as possible; and the more careful I am in my understanding of her case, the more valuable it will be for her.

Let us always bear in mind that the body of the individual is the objective expression of the mental life. The cells are merely our physical mode of perceiving consciousness. It is in ignorance of this that the physician finds his failure. He seeks to use some objective force, to introduce some alien element and is often careless of his destructive mental attitude and suggestion which is at this very moment cursing his

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patient. All the physician can ever do is to cooperate with the indwelling intelligence and to assist in producing those conditions which are most suited to the work of the indwelling ego. The psyche has to create. No one can create for it. Therefore I must realize that in this patient there is divine life operating and that though some thought of limitation or fear has infected the organism, my own reconstructing health thought will bring back the normal condition of health.

Treatment should be continued until the mental attitude of the patient has been changed and the cells begin to vibrate in response to the particular note we have struck. The character and quality of the cell objectifying the divine idea will change. There will be a reduction of pressure, the stilling of unnatural activity and the production of harmony in the body.

I cannot over-emphasize the necessity of being definite and authoritative. There you find the difference in treatments. Every one has a healing power because the life in us is God in us and "He is no respecter of persons"; but there is the difference in our receptivity and in our consciousness of that power.

I have a practitioner who has very little technical knowledge of divine and mental science but after a very short period of training he developed into one of the great mental and spiritual healers of the world. He is "a worker of miracles." Why? Because the law works for those who work the law. It is no respecter of persons. If you believe, you shall receive.

Stones That Cry

He believes. After all, how little of faith it requires. Why, a fool can go and hit the key to that piano; and, if he follows the directions we have just given, he will get the same result in the response of key-note to key-note.

If matters far or near in health or business are going contrary to your desire, never forget that the remedy lies within yourself. And if you do not know the mental cause or name of the disease, do not forget the divine indwelling intelligence knows the remedy.

We are told that in Massachusetts General Hospital with an advanced staff of experts they make only about forty-seven percent. right diagnoses of diseases as proven by actual autopsy. So we do not require a doctor to tell us what is the trouble since he cannot accurately detect the presence of the trouble to which he has given a name. A doctor's diagnosis may or may not be of assistance. If it produces a state of fear, it does more harm than good; and unfortunately many medical practitioners do not realize that they are continuing the condition which they seek to remedy by the firm affirmation that there is a bad condition to be remedied.

Mental and divine scientists do not deny the reality of experience; but they recognize that the cause must be cured in order to change the effect. We do not deal with disease but with health; and the approach, therefore, is directly opposite to that of the medical practitioner. We appreciate any good work done by him; but we must beware lest our good work be un-

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done by the acceptance of any ultimatum of "incurable."

God does not know anything that is not. Even though I do not know what is required, the divine intelligence within me and within the patient knows. The divine intelligence operating within the individual produces his body; and my thought contacts the point where cooperation is necessary. By the law of resonance, the necessary vibration will take place.

What more wonderful exercise can there be in the world than practicing the control of form by the power of mind over so-called matter. Through it, we increase our consciousness. As we come thus to perceive that matter is form in which man has arranged his concepts, we learn more and more the necessity of controlling our thoughts. We are bound by nothing other than by our past ignorance; but today we may strike off the fetters; and tomorrow we stand free. We are conditioned only by our own thinking.

Approach life with a new vision and a new outlook. Say to the indwelling God of every person you know and to the God of your own body, "Come forth in splendor, joy and life. Come out like God, to walk upon this earth a king and through your divine nature master every cell of your being." God will become to you what you perceive Him to be; and, as you lift your thought to the high planes of spiritual perception and realization, you will constantly find that your world, your body, your business, and your friend will vibrate in perfect harmony to the key-note you have established.

Chapter VIII

THE DIVINE LOVER

THE MORE a man unfolds and progresses, the more he begins to realize himself in two ways; first he personalizes himself more and then he impersonalizes himself. As he widens the breadth of his knowledge he becomes more personally objectified but as he expands his understanding of life, God, and the universe, he becomes more universal and impersonal. To perceive God is to realize the smallness of the finite but to perceive oneself in God is to become conscious of one's infinity. The more sensitive man is to the relation he bears to the universe as a thinking, reasoning self, the more he develops. The difference between the lower and the higher degree of intelligence is to be recognized by the growth toward self-recognition and the more intelligent that recognition becomes, the greater will be the power. The steps in this development are: first, the universal undifferentiated intelligence, then latent consciousness, followed by simple consciousness, self-consciousness, and finally the appearance of cosmic consciousness. It is to be noted that this is the movement from the universal impersonal, through the individual personal into the universal personalized. This process is sometimes denominated evolution. It

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gathers speed as it unfolds and is accelerated when the individual awakens to himself and begins to act consciously in cooperation with Spirit. The highest degree of development therefore comes through the realization of one's own spiritual nature in its cosmic relationship, and the final perception that other forms of life are that which it itself is but in a different mode of expression. To see only oneself and one's own personality results in a subjugation to conditions, but to recognize all personality as the outward expression of the universally impersonal is to know the absolute and to acquire the power which controls conditions.

THE DIVINE UNITY

Unless the individual personal self recognizes itself as a unit with all selves and all lives, it becomes lost in the great sea of being. If, on the other hand, man recognizes and enters into conscious relationship with the universal he becomes more truly a powerful self. The more he attempts to achieve in his personal strength, to utilize only the forces within himself, to think that he must "do it all," that it is necessary to outpour his own force and energy, the weaker he becomes. But when he realizes the vast flowing vigor of the Universal Impersonal Energy, he finds himself alive with an energy which no effort can exhaust.

Why then are so many of us making our stumbling journey down the Via Dolorosa of life? Because we

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have not seen and associated with the universal principle of life.

He who feels he must struggle to overcome, exhausts himself but he who realizes the strength he has is but a part of the infinite whole with which he shares, and not merely a *reflection* of that from which he derives his being, will find his answer in the discovery of the *identity* of himself in nature with that whole.

The only "necessity" under which he labors is in making the contact; and he will find the more he exercises his force, the more he expresses that which he feels himself to be, the more capacity he has for expression. But he who conceives of himself as fighting out his life alone without the support of the Universal is utilizing but a small part of that which he is. When he identifies himself with the Universal, the Great Cosmic Consciousness, he then realizes that he is but a distributing point for power and that he can never exhaust his intelligence or his strength. Then all activity becomes not effort but mental attitude in making a larger, richer way for spirit to flow through him into self-expression.

The little drop of water comes down, making a tiny passage for itself. By and by another drop of water joins it. "They" become it and as it goes, it makes a wider way continuing ever to expand and enlarge; joined together they (it) widen into a channel and their (its) movement marks out a definite pathway to the sea. The man who thinks of himself as

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living alone, dying alone, is like a drop of water, without strength.

The consciousness of strength comes with unity and when man begins to realize unity with the universal spirit, when he begins to gather up his forces and to know that he is simply a point of approach of the Divine Mind to the world of objective forces, he will have behind him the great flowing stream. When he launches himself out to express in his individual way, he has behind him the force of the spirit which fills the reservoir.

The difference between two men in their courage and in their ability is in the comprehension (consciousness) which is back of them; one is living alone, is exhausting his forces, the other says, "What I do, I work by the will of Him who sent me; I am launching myself out to manifest the force of God. I have plenty of force. God's force is inexhaustible."

Some time ago I gave a treatment to a woman, a healer herself, and a spiritual leader. She stated she found herself completely exhausted after treatment. I explained to her that she was giving a magnetic treatment, healing people by allowing the flow of her own physical electrical energy into the body of another. Some persons are so dynamic that they can magnetize themselves through simply placing the hands upon the body. Jesus had this magnetic personality, and was possessed not only of a forceful mind but a vigorous, physical manhood. He healed the woman who had but touched the hem of his

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garment. "Virtue," he said, "has gone out of me." The word "virtue" comes from the Latin *vir*, meaning force or energy. By this outflow of magnetism Jesus healed occasionally. The Bible tells us that "He could not there do many mighty works because of their unbelief," but he laid his hands on a few sick folk and they recovered.

The woman I treated had been radiating a part of herself. The electrical batteries had been discharged and had recharged someone else. I healed her when I brought her to the realization that no one should heal with the thought that something must be taken away from oneself in order to supply another. Such a concept is that of individual personality with only a certain amount of energy, but one who awakens to the fact that "my Father doeth mighty works" realizes that he does not have to do it in his own strength but does it in an infinite energy and infinite love.

It is to that that I would call your attention this morning. I would awaken your mind. Come out of this small concept of yourself. Come out of life's petty annoyances. Come out of the world of sadness. All humanity needs to come out of its little closed-up personal shell into the wide spaces of God-consciousness. Leave the "low-vaulted past." Come away from the conditioned world into the divine consciousness of life, into the vast reality of ever-present being.

We are too often like fishes living in the sea or

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birds flying in the air, unconscious of the medium through which we move.

“Oh, where is the sea?” the fishes cried,
As they swam the crystal clearness through;
“We have heard of old of the ocean tide
And we long to gaze on the waters blue.
The wise ones speak of the infinite sea,
Oh, who can tell us if such there be?”

The lark flew up in the morning bright
And hung and balanced on sunny wings,
And this was its song, “I see the light;
I look o’er a world of beautiful things,
But flying and singing everywhere,
In vain have I sought to find the air.”

OUR IDENTITY WITH GOD

We ask ourselves, “Where am I going; where shall I turn; I have problems to meet; I have financial hardship; I am dissatisfied; I am sick; where is this God of whom you speak?” Let us *awaken to the realization once more of unity*; that God is the meaning of all and that man lives, moves, and has his being in the midst of God. Let us become conscious of the divine unity. Let us live in the universal sea and air, flying in the midst of divine life. Let us *identify* our life with the life of God.

The fundamental principle of divine science is the principle of unity and is the touch-stone of everything we teach. I may say that if we know the prin-

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ciple of unity alone we know all we need in order to obtain perfect results through divine science. The whole philosophy can be expressed in the term unity. To know God and to know man is to define *identity*.

We find a good illustration in the study of science. From one leaf of a tree the naturalist will be able to tell you the name of the tree from which it came. From the wing of an insect he can reconstruct the whole organism. The archeologist finds a prehistoric bone and fashions the whole skeleton to display it in our museums. Thus the true biologist gives us the story of the unity of totality by a knowledge of its part.

And so it is true that the discovery of one expression of the Divine will reveal to you the totality of the Divine. And that is why throughout the ages the seers have said to us, "If you know man, if you know yourself truly, to the utmost, you will know God. Man is a child of God. Man is the microcosm; God is the macrocosm." If you learn to know man through and through, you will begin to know what it means to know God; for, as Jesus said, "I and the Father are one." "Ye in Me and I in you." And, therefore, if we are one, to know the part is to know the whole. To know the cell is to know the organ. Cells vary in shape, size, and attachment, being spherical, cylindrical, elongated, and otherwise fashioned. To know the organ is to know the organism. And therefore divine science says this: "If you will truly know God learn more to apprehend the truth of your

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own being." This is the subjective side of life from which the objective self is derived and to penetrate it we must get away from the world of form to a perception of the formless.

HOW TO DEVELOP THE POWER OF ABSTRACT THINKING

One of the great services which divine science performs is the assistance it gives to abstract thinking. It gives training in the art of getting back of the form to the spirit. Some of the methods by which this can be accomplished it is now my purpose to explain:

I. We may begin our process of development in the perception of the real by the simple effort of distinguishing between the objective and the subjective "you." We often say, "I see you; I hear you; I feel you." As a matter of fact, I never see *You*. All I perceive is a mass of vibrations which themselves are in constant change. The whole body is made and re-made, time and time again throughout the course of a single life. In some parts of the body the cells are born again every day, as, for example, the cuticle of the fingers. In other parts the rebirth takes place every few weeks or months. Old cells die, new cells are born. The body is in flux or flow. Nothing persists; everything changes. You are not physically the man whom I knew a year ago. Therefore if the body were the *You*, we would be constant strangers to each

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other. Yet through all this change one element has persisted. It is that which says, "I am, I live, I love, I think." It is the "I" that lives and loves and thinks which is the permanent quality and which preserves in the body some semblance of form with which we are familiar throughout the years. The form "I am" comes from the verb "to be" and denotes a state of being. The "I" is the real, the permanent indwelling being. It is this essence of us which we *identify with God*. The ancients recognized this and taught in their poem "Know Thyself":

What is this self that deeply feels and utters, "I"?
Body it never was and never can be. Let us try
Saying as if the body only uttered it—
Something above the body seems to flit,
Something above the body seems to sing,
Soaring beyond us with triumphant wing.
O God, Creator, pulsing through the earth and sky,
May we who pray to Thee make this our cry,
"Thou art the Self within us, saying 'I.' " *

One may become conscious of the self as a spiritual reality by simply taking the term "I am" and repeating it to himself over and over again until he feels himself, as it were, gliding out and merging into a universal consciousness. To know the part is to master the whole. When a man finds within himself that which he truly is, he has begun to be and find out what God is because "I and the Father are one." This is *identity* of the self with God. This is the

* "Silver Clothes," page 93, by Angela Morgan.

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essence of being. This is the realization of the absolute. This is the heart of mysticism for the purpose of the mystic is to penetrate to the depths of his own being to realize the ultimate self, to *identify* himself with God.

It is the beginning in the end and the end in the beginning. It is perception of our individual life in the universal; not a part of God, nor apart from God, but a part with God; to know that "I and the Father are one."

CONSCIOUSNESS OF THE FORMLESS

The difficulty with all of us is that living as we do in a world of form we think in terms of matter. We think in terms of "man." We think in terms of energy and we are all tied up in form. The first thing we must do is to get away from form. We must enter into *the consciousness of the formless*.

We have dwelt so long in a world of conditions that our only concept seems to be of the conditioned life, of the personal self. It is true that as individuals we enter into a conditioned world and the great lessons of our experience are to so adjust ourselves in this world of conditions as to be free in the midst of them. It is the sense of "necessity" that differentiates us as personal selves from God. We often say, "This is necessary. I am compelled to do it. I have made my bed and I must lie upon it. I have brought about these conditions and now necessity is laid upon me."

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How are we to escape from such an apparent compulsion? We can do so only by perceiving *our relationship to the unconditioned*. Necessity is not a fact of God. Why? Because necessity is the result of faulty prior choices. God does not make faulty prior choices and therefore is not under the law of necessity. Man must realize that he can come into freedom only as he rises out of the world of the conditioned into the world of the unconditioned and that this world is the world of God. He must come back to the source; he must enter into the enlarged consciousness. He must learn how to place himself in touch with creative energy at its inception—to *identify* himself with it, and therefore to begin the new creation which is to lift him out of the field of the conditioned or as the theosophists have it, "from the wheel of necessity."

By this process of reasoning we will come to the point where we shall no longer think of form as the cause of form, or of matter as the cause of matter, or of energy as the cause of energy, or of conditions as the necessary cause of other conditions. We shall cease to initiate our new conditions on the basis of the faulty concept of the conditioned. We must get away from form to the primary cause of it and from the emotions to *that* which emotes.

When we turn from the form to the formless, from the thought to the thinker, we turn to the Primary Principle or Being-in-Itself. When I say, "I think," "I feel," "I taste," "I touch," if the emphasis is upon the *verb*, i.e., the action, we are in the world

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of becoming, the world of energy. If on the other hand, we reflect upon the *pronoun* and become absorbed in spirit, we are in the world of being. We are not here speaking of that objectivity which masquerades as the psyche under the name of "will," but rather of that true identity which we establish with Eternal Reality, when we are completely absorbed in it.

No one can enter into this consciousness for us nor with us. But a way can be pointed out by which we may develop the power of conscious withdrawal into the essence of being. We may develop the consciousness of the formless and become merged in the essence of the thing which we contemplate.

ABSTRACT THINKING THROUGH ART

II. We may continue our education in abstraction by the use of art. Take a painting, which is more than paint, the visible presentation of the invisible vision of the artist. It is not the color nor the form which has a voice for you, it is something in the spirit of the artist which awakens a corresponding emotion within you. One may by a little practice so merge his spirit into that of the artist that a feeling of *identity* is established. My spirit and the artist's are one! It is not the paint that speaks, but the spirit (Father) within that doeth the work.

In my college days when I was in my teens, I used often to steal to the deserted hall above the chapel in

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which was a small group of reproductions of famous art. Among them was Roger Williams. Him I used to gaze upon with reverence, thinking, "Here is a great soul; here is an emancipated mind. Back of this eloquent brow, back of this forceful face, there was a concept, an idea, a spiritual perception, a realization of God, a transcendence of consciousness, a dependence upon his own vision so great that he could go out into the wilderness with his idea." And as I filled my mind with these reflections, as I felt the greatness of a soul that revered more his own vision than he did the men, events, conventions, and traditions of his day, I found my own soul drifting out into the un-walled world of his spirit, *I became identified with him*. It was years afterwards before I realized that these early idol-idealizations were the seed which bore fruit not only in deepening my spiritual realizations but in giving me the liberalism which characterized my "orthodox" ministry and brought me into a religious faith which is unbounded by form or creed.

WITHDRAWAL THROUGH NATURE

III. As with painting and sculpture, so with nature. A flower is eloquent of spirit and fragrant of God. Saint Francis had his friars plant flowers within the garden walls that they might "remind all who saw of the Eternal Sweetness." Holding the flower in one hand and looking upon it, one may say, "You speak to me. There is a voice of intelligence and

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sweetness which I hear. There is a soul to which I respond. You are more than color, and form, and fragrance. I receive your message to me." Then will the flower answer and one flower will speak in a different way from any other flower. Presently you find an *identity* between the flower and yourself. How, indeed, shall we differentiate between the soul of things and our own soul? What is it that we really perceive when we "look at" anything? I may know it truly only as I am in some sense "one with it."

ABSTRACTION THROUGH THE BIBLE

IV. Again we may turn to the study of the Bible and other sacred books and especially to poetry. Instead of looking at the letters and thinking of the words, let us *learn* the verses. "Poetry is not poetry until it is spoken." Rather it is not poetry until it speaks to us. Allow, therefore, a poetic spirit or frenzy to possess you. Rise on wings of exaltation into the empyrean of religious or poetic feeling. Thus the chanting or recitation of lofty lines will bring you into touch with the spirit in them. You become *identified with that spirit*—and poetry will have become for you that for which it was intended—wings into ethereal places.

How often thus are we "led into green pastures and beside the still waters where He restoreth our soul!"

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WITHDRAWAL OF A MYSTICAL NATURE

V. The next step in the development of spiritual consciousness is that which the mystic denominates purification. We mean by purification the cleansing of the mind of anything that holds our thought in the world of form. We require withdrawal from the material world of the senses into the pure feeling state, into that Other-Than-Self which is true union with the divine essence. The mystics of the past have sought this withdrawal through the medium of poverty. They have divested themselves of things in order not to have the mind distracted by the cares and perplexities and worries that so often accompany their possession. Jesus said that spiritual development is soon destroyed by the cares of this world and the deceitfulness of riches. Yet a close analysis of the principle of spiritual abstraction reveals the fact that it is not because there is anything wrong in possession but because the attention becomes distracted through cares and worry. Jesus did not say that a rich man could not enter into the Kingdom of Heaven. Rather did he say, "*With* God all things are possible," and St. John of the Cross says, "I am not speaking here of the absence of things for absence is not detachment if the desire remains—but of that detachment which consists in suppressing desire and avoiding (sensuous) pleasure. It is this that sets the soul free even though possession may still be retained." You may have anything but you must hold on to nothing. Evelyn

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Underhill says, "The test does not lie in the nature of the things which are retained but in the reaction which they stimulate in the self."

The second phase of purification is that which is denominated chastity. This is the purification of the mind from all sensuous thinking, from anything in thought, conduct, or life, which brings about a sense of separation from the beautiful, the true, and the good. No one knows sooner than you do whether there is something in your consciousness which distracts you from the state of perfection which you seek. Even as you begin to go into the silence a voice within you cries, "Clean house, clean up this thing, get rid of it, purify yourself." Get rid of anything on the objective or physical plane or the mental which keeps you from entering into the world of the real.

The third aspect of purification is obedience. In this we refer not so much to obedience to authority as to that discipline of the mind and character which brings us automatically into harmony with the law on any plane. It may be thought that the ruler is subjected to more possibility of distraction than the ruled, yet we find Epictetus the slave and Marcus Aurelius equally capable of the abstractions of stoical epicureanism, and David was able to "meditate upon Thee in the night watches." Obedience means bringing your desires, thoughts, and feelings under control but it means also the ability to become the servant of your highest aspirations. Some one has said that true

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obedience comes only when a moral man has learned to obey himself.

What we are seeking is a sense of unity and that sense of unity can never come about while there is any division of the self either within itself or in reference to any thing or person without.

SELF-SURRENDER

VI. We must come therefore to a perception of the idea of self-surrender, and by self-surrender I mean the giving up of the self to the larger interests of the spirit. We may get the picture of this mental state from a consideration of our unity with the life of humanity. No one can expect to come into a perfect spiritual consciousness who has not come into a perception of his *identity with the race*. A perfect perception of unity and humanity will bring about the consciousness of divine unity.

This thought strongly appealed to me last week when I heard a young Hindu student at the International House speak on the spirit of non-resistance in India. He said that as the people of India came together in a gathering of several thousand one day to talk about matters affecting them as a people and their national aspirations, the arrayed soldiers of a sudden, without warning, with machine guns began to shoot, and killed a large number, wounding many more. Naturally a spirit of antagonism was aroused

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and many desired some form of retaliation but Ghandi said, "Humanity's wounds, no matter how deep, can be healed. We will not erect a monument and put upon it the names of all those who have been murdered; we will erect a hospital." And they bought the land on which their brethren had fallen and in the stone of the new structure chiseled words to this effect: "To lose consciousness of oneself in the larger interests of humanity, to dissolve one's own grief in ministering to the needs of others, is to develop the consciousness of unity."

The Christian Science theory of denial bears some reference to this for its primary purpose is to *refuse acceptance of all negative states and conditions*, to cast out of the mind all seed thoughts that lead to distraction, to refuse admission into the consciousness of anything unlike *the identity of man and God*. To declare that one will not "judge by appearances but judge righteous judgments," is to set the mind in order for constructive abstraction. Jesus emphasized this necessity that we shall judge only by the things of the heart, the things of the spirit, and the things of the mind. We are not to judge by what has been but by what can be and what will be. How many there are who say, "I was born into a fallen race, I share all of its difficulties, all of its problems, all of its limitations; there is no way out. We are all in the mess together." To look at life in that way and to declare within your consciousness that this is to continue, is to continue it, but to deny it is to say, "I

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will not accept this condition, I will not believe in this necessity, I will put it away from me. Sickness is not necessary. Alienation from God is not necessary. There is no such thing as sickness or disease-in-itself. It is but a result of a mental state. The spirit within me can never be sick. The physical sickness is but an expression of my faulty concept of myself and I now repudiate it, denying it all power, and restore myself into *identity with God*."

This is not to deny the actuality of experience but it is to refuse to accept its necessity. It is not surrender to necessity but the surrender of the self to the larger perception of reality. It is getting the lesser self out of the way in order that there may come the flow of the divine life. Moses typifies the spirit of personal arrogance and *self*-assertiveness when he strikes the rock exclaiming, "Must I bring forth the water for you people" instead of saying, "The great God now through me shall express his power, and water shall spring forth for you."

Therefore *self-surrender*, as I say, is a means for withdrawing from the sense of the personal, of limitation and arrogance in order to open up the channel for the full flow of the divine life.

We must be cautious however that in this we do not talk idly about "Thy will be done" unless we know what it means. It does not mean the negation of the personal will at all. It means something else. It means let nothing within me prevent the outflow of spirit through me. So far as you are concerned

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the spirit has no other purpose and design than that of manifesting its life and love and wisdom through you and in you in consonance with your desire. It is left for you to differentiate the life, love and wisdom into any form you will, to have what you will, to do what you will, but as you learn to *identify* your will, your mind, with that of the Father, you will become more and more conscious of higher expressions of life, love and wisdom; and "Thy will" is done when you fully express the perfection of your ideals. "Thy will be done" means, then, the flow of the life of God through me, that the best is realized in me. Thy spirit is my spirit, and my self-expression is Thy realization in me.

THE CAUSE OF LIMITATION

All limitation is due to our imperfect expression of the Divine potential. The Divine is perfect. We may be in various states of unfoldment but at each step we ought to be perfect. The green apple is perfect. You go to a tree and you will find apples on the tree. You cannot eat them but they are perfect apples. They are green—and people are like that. You may go to them at the present moment and they are not ripe. They are not fully self-accomplished. They have not reached the point of their greatest value. They have not come out into full form and coloring of that which they are to become but they are perfect at this moment, perfect in their potential purpose, perfect in their expressing. That is the

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beauty of life—we can be perfect at every moment and still have something better to become. We have the budding, the bloom, the development process. We should remember that the divine perfection or potentially perfect is here, right here and now. When we know it, we know that every apparent limitation we experience is not a real limitation but a possibility of God to be perfect in us now. But due to our failure to allow free flow of the divine life through us (into) self-expression we have manifested momentary objective limitation.

There is perfect life everywhere but we fail to accept it. This is illustrated in people who are dying for lack of breath, who do not breathe deeply enough. Fear cuts off the breath. All those things that are circumscribing your consciousness cause you to fail to breathe. Air is as free as life. Open your window and breathe. It is not the lack of atmosphere that kills. It is failure to breathe.

The channels of divine life and energy and love are flowing forever for man and somehow or other the channels are clogged. If you are not well, look to your channels. If you are not happy, not supplied with divine life see what it is that is cutting off the divine supply. You may get rid of your limitations through the recognition that at the source is spirit which is perfect, which is your supply, and will give to you above all you ask or think.

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WITHDRAWAL THROUGH LOVE

VII. The final step is the recognition of love. So many of us find that our supply is cut off by fear and worry! What is the Bible's answer and what is the great message for fear and worry? "Perfect love casts out fear. Perfect love casts out worry." We clog the channels of divine supply more with fear and worry than anything else in the world, and yet we have the remedy at hand all the time in the very being of God. "God as Love—the Divine Lover—casts out fear."

As a child you were afraid at night and in your fear you cried out and mother came. Now here is an interesting thing. Once mother came the fear was gone. You did not have to even say, "Mother, I was afraid" or "something I thought I saw" or "I heard a noise. I saw a form. I was frightened." You don't have to say that at all. When mother walked through the door fear flew out the window.

So then the final step in the development of spiritual perception is the practice of love.

There is an automatic displacement that comes about through the change of our ideas and drives out before it that which is unlike itself. Did you ever stop to think of that? If you are filled with fear, the antidote to fear is just love. If you are filled with worry, the antidote to worry is to love—not sentimental love, not emotional—but the consciousness of Divine Unity, which realizes there is a perfect supply

The Divine Lover

in God, perfect power and life, and that perfect power and life are realized here and now, fully, at any point where you recognize it. "Perfect love casts out fear." "God is love." And love is harmony. Harmony is love. Harmony is peace and these externalize in body and in form.

The Bible says that "We love him because he first loved us." Love is native to us. It belongs to us. It is our nature—not something we have to discover. Did you ever have to touch anybody to love? If a young man falls in love with a young girl, does he have to touch her to love? Love is native to us. It is our native life. It is like an animal. Throw a four-footed animal into water and it will swim because water is native to it. Throw yourself into the River of Love and you will find yourself at home, wherever you are. Love is native to us. "We love him because he first loved us." God meets us more than half way as we seek to know the Divine Science of Identity. Love begets love, love awakens love, but love is there always. The way to find it is the silence.

To discover Cosmic Love, "be still and know that I am God." Lie down and breathe and say, "The love of God fills me. Every atom of my being is filled with the love of God. God is love. Love fills me."

God is love; that love surrounds me,
In that love I safely dwell;
'Tis above, beneath, within me,
God is love and all is well.

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We are told in the Bible to "be still and know that I am God." Be still and say, "I am. I am. What is that which says 'I am'? Who am I that ask who I am? What is this within me that aspires and longs, and hopes, and feels, and loves? That which says 'I am' is one with the Great I Am. I am that I am. God is each person who says 'I am' and, therefore, God is myself. As I feel love, so God feels love. As God feels love, so I feel love." In this practice of the presence of God man awakens to the realization that there are no walls around the inner world.

The personality is all bound up with Divine Principle. Therefore, if you are to come to the highest, you must, more than any one else, find the God within. Use God. Express the God you are. He is the air—you are flying in it. He is the sea—you are swimming in it.

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'er-shadowing,
But sweeter still to wake and find Thee there.

The Divine Lover

So shall it be at last, in that bright morning
When the soul waketh, and life's shadows flee:
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee.

Your consciousness is God-consciousness. It is a wonderful thing just to be alive, for you are living the eternal life of God now.

Enter today more fully into the recognition of perfect unity with Him. The Divine Lover! The Lord God and Father of us all!

Chapter IX

LOVE, PERSONAL AND COSMIC

IT HAS BEEN SAID that "all the world loves a lover." It is inspiring to believe, even in a day when the drama of badness is headlined in almost every sheet from the press, that the drama of love still grips the attention and sways the emotions of all classes of mankind, beyond all other interests.

Although love has been the theme of the bards of the ages, it cannot be defined because each new love has a new definition. Love is of the spirit and cannot be analyzed. Only its effects can be described.

The most ancient of teaching traces love back to God. It is said that Brahma was alone (being All) and that he felt the need of companionship. This was possible only by sundering himself. He did so by becoming two in manifestation, two which eternally seek completeness and rest in one. Thus it is that we have a universe of dual aspects but of fundamental unity, positive and negative, proton and electron, attraction and repulsion, inhalation and exhalation, contraction and expansion, centripetal and centrifugal force, interiorization and exteriorization, masculine and feminine. "Man and woman are one spirit divided into two bodies," said Louis Claude de Sainte-Martin.

Love, Personal and Cosmic

Love may be described as the uniting of the two parts into the primary whole. "Love is the union of two kindred things," we are told by Rabindranath Tagore. "The sport of Brahm" is the return to the wholeness from which he has fallen apart. This union is being consummated throughout nature on every plane; and when the process is complete, then will come the end of the ages; and Brahma will have retired within himself.

It is necessary to bear in mind the spiritual nature of love in order to have any understanding of it whatsoever. For while a mechanical adjustment corresponding to the functioning of sex takes place in lower forms of substance, such as chemical affinity, no rule can be applied to the manifestation of love in human life. For love is forever acting in ways to which no rule can apply, the same passion being capable of inspiring absolutely contradictory reactions. It seems indeed as though some higher form of selective intelligence were, through us, reaching goals of its own initiation. And certain it is that when we are in love our actions are often no more accountable than as if we were "possessed" by a spirit, ethereally drunk, so that "the things I would, I do not; and the things I would not, those I do." A cosmic force is functioning through us; and while we have powers of choice as self-conscious individuals, it often seems that in this one respect at least we have little control, since the prince unwillingly falls in love with the pauper, the learned Heine is attached to the ignorant serving

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maid, and the heart goes where the head dare not enter.

We cannot attribute this to the mere mechanism of sex, for love in its varied responses overturns all our materialistic conceptions. As sex it should be quantitative; but love transcends all the limitations and necessities of balance. Indeed is usually unbalanced, rising into the high ecstasies of delight, sinking into the deeps of despair, exulting in achievement in which sex plays no part, abandoning itself to isolation in the interests of the beloved, sacrificing itself in the holy zeal of combat and war. Nay, more, entering into dishonor and crime against all other dictates of its nature. These wild reactions would never be possible were we to conceive that love is merely the physical response of one chemical machine to another.*

LOVE IS OF GOD

Love is not a physical phenomenon but a metaphysical noumenon. It is not merely an urge to race perpetuation or a by-product of molecular reaction. Neither is love to be perceived as the religious ascetic beholds it as a snare for his destruction which he must escape; but rather the bursts of transcendant emotion which are its mode of expression indicate the pressing through of the Cosmic Lover in self-expression and self-realization. It is very necessary to get the concept of Undifferentiated and Universal Love apart

* Compare "Tertium Organum," by P. D. Ouspensky, Chapter XV.

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from any individual expression of it. In other words, the primary concept of love must be that which seeks through nature and man to make itself felt and to enjoy its self-expression. Love uses us for itself. Love is not an aid to race perpetuation—not a by-product of physical life, not an instrument of nature, not an effect. It is a cause. Love is a god seeking loftier realization in myriad forms of life for its own satisfaction.

The longer I live and the more I see
Of the struggle of souls to the heights above,
The more this truth comes home to me
That the universe rests on the shoulders of love—
A love so limitless, deep and broad
That men have renamed it and called it God.

The new school of religion therefore boldly proclaims God as love; and we find that the language of mysticism whether it be the writings of St. John the Apostle, or the remarkable utterances of the Parsee seers, has no higher vehicle of expression of Cosmic Love than is to be found in the language of human loves and lovers.

In spite of this, however, we find that the Christian development as well as Buddhist and other great religions, has been against the acceptance of human love as a divine expression; and it has been looked upon negatively as a low manifestation of physical life. Indeed the ascetic mystic has presumed to declare that it is in opposition to spiritual aspiration and attainment.

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All this seems inconsistent and contradictory to one who observes the scientific evidence of the unfolding nature of the love instinct from childhood to maturity and perceives that in it is contained the seed of subsequent social and religious achievement.

Love is of the universe. Love is of the plane of the spirit. It is the fourth dimensional wonder. He who is withdrawn into love is expanded into the unwallled world of the soul; and man is the instrument through which and upon which love plays its melodies. He is the channel through which it flows into a world of form.

LOVE'S UNFOLDMENT

A baby born into the world is absolutely self-centered. All of its actions are concentric. Everything is toward the mouth. It is only thinking of itself; and, as it develops, it is interested and centered in itself. Some people never grow out of that. If there is a normal transference, as it develops, we find the child after a while changing its centre from self-interest to interest in the mother and father, usually the mother first. It moves from the center to the circumference. The child's love is no longer egoistic. As its allegiance to mother and father becomes strong, it moves toward the altruistic goal. This progress must not stop there. Otherwise the child will learn to love only the few and will lean upon those few. It will not develop personal initiative and responsibility.

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It will doubt its own judgment; its development will be arrested, and its character dwarfed.

After a certain time, the transference must take place from the mother to the gang—and any boy knows what the gang means. It means social contact; it means loyalty to the other fellow. The boy will stand up for the gang no matter what punishment is put upon him. During this period, he has little, if any, interest in girls. He is thoroughly immersed in the group spirit and has a rather superior attitude toward the other sex which from the standpoint of the muscular and physical ideal seems to him an object of amusement or pity.

But the time comes with the normal movement under the stirring emotions of developing adolescence when a transference takes place from the centre of interest in the group to some particular girl. If this transference does not take place, we find the boy growing into manhood with continued interest only in his own sex and this frequently leads to abnormalities both of mind and conduct which bring him under the censure of society and frequently conduce to neuroses and complexes with which the psychoanalyst is familiar.

The normal transference from the gang to the girl is one of the most beautiful periods in the development of the human consciousness. The process of displacement from the infantile centre of interest in the self, first through the mother and then through the gang, has now reached a point of completeness.

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"First love, however abortive, however ephemeral, is *true* love because it is the momentary invasion and subjugation of the personal self by a super-personal emotion, violently dislocating the center of interest from that self and transferring it to another person. This overmastering, pure, worshipful affection, this passionate kindness—which is the nature of love unclouded by lust, vanity, or the pride of possession—is what adolescents experience at love's awakening. It is epitomized in the felicity felt by a boy out berrying with a girl-companion when she permits him to pour all the berries he has gathered into *her* basket; and the answering felicity felt by her when in all innocence she rewards him with a kiss for his pains. All the monsters from the dark caves of sexual inheritance may be waiting to devour these two when left in the shallows, at the slackening of the cosmic tide; but the memory of the generous ecstasy of that one moment will be more precious than of those moments in one another's arms—or in the arms of others—when love had claws instead of wings."

"What would we not give in order to recapture 'that first, fine, careless rapture' of first love, generous, innocent, and free? To do this it is necessary to become again as a little child, to re-orient the soul to God." *

For the final movement of the spirit is toward the universalization of the self in cosmic love.

We cannot over-emphasize the fact that man is the

* "Old Lamps for New," pp. 178-9—Claude Bragdon.

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emergence of God into expression. "God fulfills himself in many ways, but the greatest of these is love"; and God's love is never complete until that which He is in one is unified with that which He is in another. All religion recognizes that one of its goals is to bring about that transference of the centre of gravity from one's own life to another's. "He who would save his life must lose it." "Do unto others as you would that they should do unto you."

This is beautifully brought out in the story of the disciple who came to the Master's door and knocked.

"Who is it?" asked the Master.

"It is I."

"I don't know you."

The disciple wandered for several months in meditation. One day the revelation burst upon him. He returned to the Master's door and knocked.

"Who is it," asked the Master.

"It is Thou."

"Enter," was the invitation.

This transference is not arbitrarily accomplished. It is the natural order of development; it is the true unfoldment of the self, which spread out will embrace all selves and find there is no dividing line between, because we are all one—even as "Thou art in me—I in Thee."

It is the arrest of this natural unfoldment rather than its expression that produces abnormality.

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SEX AND ASCETICISM

Sex is the interchange of life in the process of unionizing two kindred things. It must not be thought that asceticism is itself productive. "Things" may attract the attention from contemplation it is true, and may prevent us from the realization of the deeps of being; but on the other hand history is replete with illustrations of the barrenness of asceticism as compared with the fruitfulness of more normal life. One needs only to compare St. Simon Stylites standing year in year out upon his tower with one hand pointed toward heaven and the other drawing food from the earth to sustain his emaciated body, unfruitful, unserviceable, unlovely, with the beautiful, mystic, natural, serviceable life of Gypsy Smith.

"And, believe me, the love of God is understood not by the schools, or only by the theologians, but by the believing, obedient heart."

"I was holding a revival in Kansas City; and during the three weeks it was claimed that more people listened to the Gospel in that city at that time than in any city of the world during the Christian era. Thousands were turned away each day.

"As I was coming out of one of the services, I went into a little room behind the rostrum, where I usually put on my coat and wait for a little while to cool off before going outside. An old preacher followed me into the room. He was a venerable man and his hair was white. He stood behind my chair and put his

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hands on my head. I bent forward in silence. I thought he was going to bless me. But instead of blessing me, he was feeling my head.

"'Are you a phrenologist?' I said.

"'No,' he answered, 'I am feeling for the secret of your success.'

"'Well, brother,' I said, 'you are too high. The secret of my success lies in my heart.' "

"Love is a matter of the heart. Love is understood by the heart, not by the brain. If you want to know the love of God, get down before Him and open your heart. If your heart is ugly, show Him the truth. He will make it beautiful for you."

At another time Gypsy Smith coming home after a long absence gave his child some money and told her to go to one of the various stores and spend it as she liked.

"She refused to take the money and looking at me, she said, 'Daddy, I don't want your old money, you have been away nine months; I want to be with you; it is you I want.' "

Gypsy Smith has shown us that what the world wants is love; and it finds this love in human hearts all glorified with the consciousness of God.

The primary necessity, therefore, to fulfillment, is to discover the origin of love as not in oneself but in the Cosmic Source, not a by-product of passion, but the cause of all emotion that fills the heart to overflowing and gives rhythm and harmony to all life.

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LOVE'S GOAL

We hear those who bewail the fact that love seems to lead only to some violent physical act and speak of that as the end. But when love has its place—when it is free to act on its own impulse, untainted by abnormalities of thought or physical passion, this is found to be the end of one octave only to become the beginning of another.

Nor let us suppose that the goal of love is alone the bringing into the world of other bodies through which it may manifest. Let us perceive too that love carries with it a vast store of energy which is beyond the needs of propagation. The aim of love is not only bodies but beauty, harmony, music, art, social solidarity, and much else.

This can well be illustrated in the life of birds. With what gorgeous colors the male will clothe himself in rings and ruffs and crests far beyond the necessity of attracting the attention of the female. And with what variety of melodies, cries and calls and flutings he will intonate the air, and how among many birds all this is carried over into love and protection for the young. Nor is this impulse confined to the males. With the bustard quail, for example, "the females are the larger and handsomer birds. The females only call, the females only fight . . . the males only, as we have now proved in numberless cases, sit upon the eggs, the females meanwhile larking about." Here you have, according to Mr. A. O.

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Hume perhaps the best authority on Indian birds, "the ladies fighting duels to preserve their husbands and the latter sitting meekly in the nursery and tending the young."

Buffon, describing the fire-tailed or comet humming-birds of South America, says, "The tails of the males blaze with a radiance of flashes of flame and their ruby backs, luminous green throats and under-surface, present a *tout ensemble* unparalleled in the range of ornithology." Royal Dixon, who quotes the above in his "Human Side of Birds," says, "It is claimed that many of these jewel-like creatures, especially the smallest, which is of a rich violet color and the size of a bee, bathe in nectar in the cups of flowers. Imagine this tiny being, with a throat and neck the color of a brilliant amethyst, changing into various shades of purple and brown, bathing in a large red-cupped flower of nectar! Or a superb specimen with a sky-blue crown upon his head, a brilliant scarlet throat, golden-green back, head, and tail, plunging into a large flower-like bowl of crystal water for a bath."

The song of the bird is not confined to the appeal of sex. Thoreau says, "Some birds are poets and sing all summer." Dixon states, "One might as well attempt to describe a Tetrastix solo as to try to give any impression of the marvelous beauty and charm of the mocking bird's renditions. He seems to take little time for rest during the spring and summer for he sings and works all day and sings and plays nearly all

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night. He is so full of joy that he leaps and tumbles in the air as he sings, like a clown in an opera."

Birds decorate their homes with an eye to beauty under the impulse of love untrammelled by the passion of sex. According to Mr. Dixon, "Man could never make with all the appliances at his command a thing so graceful, so fairy-like, as the delicate lace hammock of the Parula warbler. It is often seen swinging over a stream from the branch of a hemlock or spruce tree. It is like a delicate jewel suspended on a spider's web; and the artists have selected the most suitable colours from the greyish green mosses out of which to make it. These miniature birds have slate-blue backs and orange-yellow breasts; and these colours quite harmonize with the colours of their eyrie and jewel-like nests. Mr. Warbler redecorates the house anew every day; and it is not uncommon to see petals of the yellow daffodils gracefully stuck into the walls. He is an artist even in his attention to his devoted mate!"

As in the life of the bird so with man, we find that love does not sum itself up into sex. It bursts the barriers of procreation, unlocks the gates of beauty, soars into other realms, and adorns all life with its charms.

How love spills over into beauty in the home, puts paintings on the walls, hangs draperies at the windows, sets a table with silver and adorns it with flowers. All great art and service are inspired by love; and we must not yield to the materialism of Freud in considering this as a functioning of sex or a by-

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product. It is rather that love finds its completeness in everything.

Freud has done much for this cause but has based his theories upon sex instead of love. I trust that what we have to say this morning will dissolve this materialism and that through the eyes of love we shall look into the world of the wondrous.

Man is like the birds. He is not hymning God, God is hymning him.

Hark, for I hear him enshrined in the heart of the oak,
'Tis the peaceful and reverend thrush,
Anointed to hymn to our God;
And he hymns it full well
All I stammer to tell,
All I yearn to impart;
Hark, for the refrain shall sink into the heart,
And soften and swell till its meaning is plain,
And love in its manifold harmonies,
That shall remain, shall remain!

LOVE AND CREATIVE ACTIVITY

The moving impulse of great forms of art is love itself. Creative activity of all sorts is to be associated with love. *Love stands at the centre of life directing all the forces and activities that move around it.*

We have been accustomed through psychoanalysis to consider creative activity as a by-product of sex, not noting that sex is but one of the modes through which love manifests itself.

Brahma has fallen apart into two which seek re-

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union. Reunion is not sex. Sex is only one objective side to this reunion. Love and creation go hand in hand. If sex truly brings unity of one kind we must not forget there are other kinds. Human love is the mode by which the creative impulse may be stimulated. Under the incentives of love, books may be written, great poems brought forth.

We know how some of the great poets were lifted to their highest creative activity by a loved one. Rossetti was inspired by his wife. When she died he brought in all his manuscripts and placed them in the coffin with her. "All this is the creation of my love for her," he said. He wanted it to go with her and they buried it with her and it was only after years had passed that these manuscripts were brought forth and given to the world.

Poets are born, not necessarily from the physical desire or contact but from the mental fecundation that arises from the mere sight of some man or woman who is the expression of some subjective ideal.

Ouspenski has said, "A woman may even neither see nor know a man, may pass him by, and nevertheless fecundate his fancy, his imagination, his creative energy."

"Infinitely various are the means of fecundation of the spirit. Sometimes pleasure is necessary, and all the beauty and fullness of love; sometimes suffering penetrating to the very depths of the soul; sometimes heroism, self-abnegation, self-sacrifice." *

* Ouspenski, P. 169.

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In other words, love can differentiate itself into all forms of expression once the creative activity has been aroused. Divine or mental science indeed declares that in one sense love is a great impersonal force just like Universal Mind, Universal Life or Wisdom. Out of this vast potential harmony proceeds the self-realization of spirit. Its nature is like all pertaining to God; self-realization must mean self-contemplation; self-contemplation must be action. Action is creation.

But on the human plane love becomes manifest in the form which our own thought takes. It may actuate sex, music, art, architecture, poetry; or it may turn its attention to family love and expand into the wider family of humanity until it inspires social service, humanitarianism, charities, hospitals, etc.

This is *not a sex sublimation* or turning of a force from a natural into an unnatural channel; it is purely the recognition that love manifests in many forms of which this may be one—indeed it is quite possible to conceive that sex is ignored by love not because of anything wrong in sex itself but because the incarnating ego has other purposes and desires—is in fact androgynous and has already fulfilled the race function in previous lives. “There are some that are born eunuchs.” “For in heaven they neither marry nor are given in marriage, but are as the angels of God in heaven.”

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LOVE AND MARRIAGE

Bearing this in mind there are several conclusions which ought to be noted:

1. If the urge of the soul is toward family and personal association there is necessarily a fulfillment for each who is so attracted since the purpose of God is sure. No substitutes are necessary nor is there any shame in it.

When one is brought into a contact on the plane of the highest spiritual realization in love, a new creative impulse takes possession of him. Every lover turns poet sometime in his life; this is as I have said, the fecundation of the mind by the impulses of love. We can never realize this until we realize that love is a cosmic quality and when we do we will have the answer to "the marriage problem." We can talk about all the other things; but the answer does not lie in other things, certainly not in companionate marriages. Every time you read of them you find certain questions: What shall be done with the child? Have the parents the right to turn him over to society? Have the parents a right to leave him without a father or a mother? A child brought up in the worst home atmosphere will reach a higher standard of moral manhood than by the best institution in the city. To the mind of the child the things that mother represents in life and spirit are the things that he absorbs.

We do have the problem of the child; but there is something in addition to that. We talk about in-

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compatibility. We talk about the inability to adjust. But there is one thing that we ought to know and teach prior to marriage; the solution of the problem of marriage lies in solving the question of marrying. Every man and woman in the world has a complement and completeness somewhere. I would make it harder to marry than make it easier to unmarry. When it is an actual spiritual unity, you will never have any question of how to untie because "whom *God* has joined together, no man can put asunder." There is a completeness between one life and another. How many times a woman has come to me and said, "I knew before we were married that this was going to be a mistake; but we had gone so far I didn't see how to get out of it."

If we are to help solve the great problem that faces us today it will be, not by letting down the bars on the material plane, but by looking to the spiritual source of love. We will teach our boys and girls how to listen to the voice that speaks to them of that spiritual unity of God and man.

But further we shall say, "I marry you because I have found that in you alone does perfect displacement take place; and everything else is dissolved in you," and when that happens, what law, convention, or desire can separate two souls eternally united?

2. The harmonizing fact of love in marriage is the perception of cosmic love as the source of personal. It is the transforming power by which much can be endured, that otherwise offends. A thoughtless hus-

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band, the rude profferings of affection, the careless attitude, may be perceived as the crude but nevertheless genuine expression of a fundamental principle of love. The vehicle is faulty; but there is something of the divine here. This attitude removes the feeling of contempt, softens the offensiveness of crudity and produces the least friction. One can enlarge upon this in consciousness—perceiving that here is cosmic love in expression—mentally imagining a new tenderness, a finer appreciation in place of the manifested coarseness.

Love sufficiently aroused by an understanding mind may bring about a complete conversion of those who are touched by its magic wand.

It is noteworthy that under the inspiration of love the rudest and roughest of men take on a delicacy of action and a fineness of conduct quite apart from their ordinary character.

LOVE AND ETHICS

3. The moral and ethical effect of love is not only one of its results but perhaps one of its purposes. Alice Hubbard says in "The Myth of Marriage" of the lover, "I can do no ill, because I could not meet the beloved on terms of equality if there were a stain upon my soul. My hands and my heart must be clean—love could not deceive."

A thorough inquiry into love would lead us into the study of that other great mystery—death, as Edward

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Carpenter has shown us in his famous book "The Drama of Love and Death." "These figures, Love and Death, move through the world like closest friends, never far apart—and yet like bitterest enemies."

We need only to note the close of some great drama like "Romeo and Juliet" to see how death at times becomes to the lover the way of life and how utterly lovers may ignore the cruellest efforts to separate them. It would seem as though the struggle of these two atoms to unite, this primal urge of unity, reveals a force greater than all natural forces combined, leaps the chasm of death to bring about the union for which it was eternally designed.

Two shall be born, the whole wide world apart,
And speak in different tongues and have no thought
Each of the other's being and no heed;
And these o'er unknown seas to unknown lands
Shall cross, escaping wreck, defying death
And all unconsciously shape every act,
And bend each wandering step to this one end
That one day, out of darkness they shall meet
And read life's meaning in each other's eyes.

And in those nobler souls whose reverence for life even at the moment of the loss of the beloved, overcomes the lure of death, and who refuse it until it comes unsolicited, there is one supreme aspiration, the day of that completeness when soul shall find soul and the spirit shall become as one. No one ever voiced

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this more clearly than Angela Morgan in her poem
"Choice." *

I'd rather have the thought of you
To hold against my heart,
My spirit to be taught of you
With west winds blowing,
Than all the warm caresses
Of another love's bestowing,
Or all the glories of the world
In which you had no part.

I'd rather have the theme of you
To thread my nights and days,
I'd rather have the dream of you
With faint stars glowing;
I'd rather have the want of you,
The rich, elusive taunt of you
Forever and forever and forever unconfessed
Than claim the alien comfort
Of any other's breast.

O lover! O my lover,
That this should come to me!
I'd rather have the hope of you,
Ah, Love, I'd rather grope for you
Within the great abyss
Than claim another's kiss—
Alone I'd rather go my way
Throughout eternity.

But love *knows* the final unity. Indeed, love leaps
the great abyss and brings life and immortality to
light. Through it death is swallowed up in victory.

* "Selected Poems," P. 83.

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"O death where is thy sting, O grave where is thy victory."

O heart, dear heart, the tide of years
Runs swiftly to its shore,
The silence broken, quivers evermore.
Waking to such a light, no sleep can be,
Wide-eyed the soul must wait
Throughout Eternity.

LOVE AS GOD

If lovers belong to the great mystery, let us not fail to realize that in the solution of mysteries comes growth and a sense of mastery. Much in love that could not otherwise be explained, finds its solution in this perception of the cosmic nature of love. "Love is of God."² Love is a cosmic activity; and every one that loveth is begotten of God and knoweth God. "Love is the fulfillment of the law." Through us, God is finding self-fulfillment. The cosmic nature of love should therefore be constantly kept in mind. Thus we come to identify our own love and affections with the universal, the universal lifting it above the mere plane of the personal and bathing it in the light of transcendency, transferring the centre of gravity from the self to the universal self and perceiving that even the two personal selves are but the movement of the One Self to completeness.

Twelve hundred years before Christ, Rumi the Sufi poet, said, "There is a flute, one end of which is

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on the lips of God; and the other end of the flute is in the heart of man." Man is the music of God.

We may not only enter Universal Love, but Universal Love enters into us. There is in Love a spirit and nature which responds to the affection of the individual. Let any man or woman fasten the thought intently on Love; let there be a passion of attachment to the spirit; and a response will follow commensurate with the craving for fellowship. Love seeks us out as individuals, Himself craving our affection. While absolute and Universal, He is also Individual. He finds His center at any one point. As He individualizes Himself in order to enter you, He comes into your soul with all His qualities of love, power, truth and life. Infinite Personality, He is yet individualized person. In other words, He can understand you and you can understand Him. He thus becomes the most intimate of friends, most comprehends your needs, most satisfies the craving for love which exists in every soul. In this way, God is unique to you. He is to you as He is to no other in the world. Just as you are different from all others, so He is different from all others, as He individualizes Himself in you.

This delightful union in which your soul knits to the Soul of God is a matter of personal testimony. How it is possible for God to thus become individual as well as universal, we may not rationally understand but experience is more valuable than explanations. We should seek to realize that such love and individual

Love, Personal and Cosmic

fellowship with God can be ours. "Holy Father, keep them in Thy name which Thou hast given me, that they may be one, even as we are . . . Even as Thou, Father, art in me and I in Thee, that they may also be in us." And the Hebrew poet writes, "Thou hast, in love to my soul, delivered it."

Rejoice in Love, for the all-loving, all-embracing, all-satisfying God seeks you out to love you, to employ every energy of his exhaustless affection, wisdom and power in making you—YOU the individual choice of His soul—happy beyond the imagination of human thought.

Love is thus exalted and in exalting love we exalt life. We rise to new perceptions of reality. We perceive our relationship to other lives; and the family circle is expanded so that its circumference embraces all mankind and we are brought into closer unity with the race.

He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew a circle that took him in.*

This is the unifying process through which the Universal Life finds its self-realization and completeness.

It is only as we are brought into harmony with the Divine Mind that we can fulfill our own purpose and Its purpose. We shall then find that they are one.

* Edwin Markham.

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Personal loss and sorrow dissolve as we sense the eternal unity with the Cosmic Lover.

Love is that toward which all creation moves and by which it is inspired. "Love is of God for love is God." As we perceive this, we are lifted out of uncertainty and fear, for so long as "we abide in love we abide in God," and he who abides in God knows that all is well.

Without love we are without life—

If all the ships I have at sea
Should come a-sailing home to me,
Ah, well, the harbor would not hold
So many ships as there would be,
If all my ships came home to me.

If half my ships came home from sea,
And brought their precious freight to me,
Ah, well, I should have wealth as great,
As any king that sits in state,
So rich the treasure there would be,
In half my ships now out at sea.

If but one ship I have at sea
Should come a-sailing home to me,
Ah, well, the storm-clouds then might frown,
For if the others all went down,
Still rich and glad and proud I'd be,
If that one ship came home to me.

If that one ship went down at sea,
And all the others came to me,
Weighed down with gems and wealth untold,
With honor, riches, glory, gold,—
The poorest soul on earth I'd be,
If that *one ship* came not to me;

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O skies, be calm! O winds, blow free!
Blow all my ships safe home to me;
But if thou sendest some awrack,
To nevermore come sailing back,
Send any, all that skim the sea,
But send my Love-ship home to me.*

* "My Ships"—Ella Wheeler Wilcox.

Chapter X

THE MOTHERHOOD OF GOD

AS DIVINE SCIENTISTS we are interested in penetrating the secrets of life, in discovering the nature of that which lies back of man's experience upon this planet, so that we may be able to extract from life the most, to remove its terrors, its uncertainties, its disappointments, and, in their place, to put the best hope which will lift men and women above the level of the present life of the race. So it comes as a welcome opportunity on "Mother's Day" to look in upon the spirit of God through the window of mother eyes. I am happy to be celebrating this day with you in the hope that as our emotions are moved upon by the memory and sweetness of that which has meant so much to us in human life, we may be lifted to a higher level of spiritual consciousness and get to know something of the father-mother heart of God.

We have a very interesting text in James, the first chapter, eighteenth verse—a very strange text. "Of His own will He gave birth to us by the Logos." The word "Apekuesen" in the Greek means exactly that. "He gave birth to us" has no other meaning. It means giving birth as we use the word for the giving

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of birth to a child. "He gave birth to us by the Logos."

We must realize that there is an esoteric and a spiritual side to Scripture. For the purposes of the crowd in general, Jesus was constantly using parables to explain cosmic principles and spiritual and religious principles; and only once in a while did he fully elucidate the meaning of these parables, as when he said to the disciples that the seed was the word. If you will study the Old Testament in particular, you will find that in the guise of historic record there is a continuous stream of teaching by the spiritual leaders of the past of an occult character for those who are not initiated or have not risen to the point of spiritual understanding. To most of the Hebrews of their day, and to the people of subsequent days there was a secondary meaning to those scriptures, the primary of which was only understood by the initiated. In the effort to explain a Primary Being, we find God continually referred to as "Father" and then spoken of as "He" or the masculine. We get to thinking of God, therefore, in terms of gender and in the terms of personality, not realizing that is but an expression of the race mind, of the idea of a secondary quality of God; for back of the quality, either masculine or feminine, the father or the mother, is that out of which the father and mother principle emerges. Jesus expressed it when He said, "I say unto you that God is Spirit."

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GOD, THE UNKNOWN ESSENCE

Let us therefore get back to God in primary terms as the unknown essence out of which everything proceeds. Whatever this unknown essence is, it must be mental. The reason why this is so is that it must be cognized by mind; and we would not be able to cognize it unless there were a relationship between it and us. The only relationship which can be established is one of intelligent response to that nature. The nature of that ultimate deity is the nature of consciousness; and through consciousness man has the ability to think, to feel, to act, by mind. And so we find that wherever this creative principle operates, it operates by thought.

We must make that clear, because our text says, "Of His own will He gave birth to us by the Logos." "The Logos" means in the Greek "the Word," "the Divine Word," "the Divine Principle," and, therefore, "the Divine Mind," because the only way a word can come forth is through a mind and the only way a mind can act is by thoughts which express in words and, therefore, we find that God made man and brought forth man by the word, by speaking of the word.

Another significant thing in our text is this: "Of his own will." In the Greek the meaning is "willing," that is by a direct act or choice, by the desire of his soul—not an accidental birth—not the vagaries

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and vicissitudes of fortune—but by the Divine will and fiat bringing forth the word of the Almighty. “Let there be”—and there is.

So we find that if we are to investigate man’s nature and the nature of humanity, we must first perceive that the ultimate essence of being is spirit and that we are launched upon our individual course by the willing, joyous desire of the Infinite Spirit.

THE SECONDARY NATURE OF GOD

Now the secondary nature of God will be the method through which He manifests Himself to the world. He manifests himself as “Father.” But the Father must be a capacity to express ideas, since the nature of God is mind, and, therefore, the idea “Father” conveys to us the concept of the Eternal Principle, able to choose what He will do, to think what shall occur, and, therefore, the capacity to impregnate with a thought.

But in the capacity to impregnate with a thought there must be that which can be impregnated, evidenced in the feminine principle which we call “mother.”

This is well illustrated in the story of Jacob as we find it in the Old Testament. The story may or may not have historic background. But it is probable that there was an actual Jacob, the head of some tribe, who did some individual thinking about his own life,

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as a spiritual being. "Jacob" comes from the word "Yak," meaning "One," and signifies the acceptance of the Mosaic doctrine that the universal being is One. But Jacob desires an understanding of the relationships of this "One" with particular reference to himself. He approaches the problem by a study of himself, that is, by "wrestling with the angel." He is determined to give definiteness to the Divine Intelligence, to take the vagueness out of the Divine Concept, to get a clear meaning of what the word God really means.

In this we have the utmost sympathy with Jacob. For if there is any word in all language which is more vague than any other, it is the word "god." To many it is merely a term to cover the vastness of our ignorance, to denote the Unknown and the Unknowable. To one it is a word to embody a whole content of belief—heaven, hell, purgatory, reward, punishment. To others it is a huge personality with human attributes, passions and prejudices, loving-kindness and fearful retribution. The Sama-Veda of ancient India expresses the point of view of ignorance of Him thus: "If thou sayest, 'I have perfect knowledge of the Supreme Being,' thou deceivest thyself, for who shall number his attributes? If thou sayest, 'I think I know Him; I do not think I know Him perfectly nor that I do not know Him at all; but I know Him in part; for he who knows all the manifestations of the gods who proceed from Him knows the Supreme Being'; if thou sayest this, thou deceivest thyself, for

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not to be wholly ignorant of Him is not to know Him. . . . Those who know Him best regard Him as incomprehensible and those who know nothing at all of Him believe they know Him perfectly."

In this we have the expression both of utter bewilderment and of agnosticism.

But Jacob believes that he can find out something about God by discovering something of his own nature. If God is One, then he must reveal Himself in man and to know man is something in the way of knowing God. Thus Jacob "wrestles with the angel" even as we wrestle with our own consciousness to ascertain if we may not, in the swiftly moving cinematograph of ideas, arrest for a moment one permanent figure of thought, one definite vision of a reality on which we may place a finger and say, "Behold, I see God."

After the long night struggle of his soul, Jacob emerges with a new vision, a philosophy, or a religion; the triune aspect of the god-idea, which he expresses in the word "Is-ra-el." He is no longer Jacob, "One," but "Is-ra-el."

To get the significance of this word we must note that it is really three words in one, the first being Is, which denotes the Life-Principle, the inhalation of the breath, and signifies the individual life. This principle of individualization was the basis of the Assyrian worship, and thus Jacob draws his first concept from the Assyrians. T. Troward explains this in his "Bible Mystery and Bible Meaning" as follows: "The syllable

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Is was also rendered As, Ish and Ash, and gave rise to the worship of the Life-Principle under the plural name of Ashur, which thus represented the male and female elements, the former being worshipped as Ashre, Ashira, Istarte, Isatara or Ishtar, the lunar goddess of Babylon; and the same idea of femininity is found in the Egyptian 'Isis.' Hence the general conception conveyed by the syllable 'Is' is that of a *feminine spiritual principle* manifesting itself in individuality, that is to say, the soul or formative element; and it is thus indicative of all we mean when we speak of the psychic side of nature."

Of the soul, the body form doth take,
For soul is form, and doth the body make.

"The second syllable is Ra, the name of the great Egyptian sun-god, and thus is complementary of everything that is signified by 'Is.' It is primarily indicative of physical life rather than psychic life, and in general represents the Universal Life-giving Power as distinguished from its manifestation in particular individuality. Ra represents the sun as Is does the moon. Ra is masculine, as Is is feminine.

"The third syllable El has the significance of Universal Being. It is Theo—that is the Nameless Principle which includes in itself both the masculine and feminine elements, both of the physical and psychical, and is greater than they and gives rise to them both. It is another form of the word Al, Alé, or Ala, which means High and is indicative of the Supreme Prin-

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ciple before it passes into any differentiated mode. It is pure Spirit in the Universal." *

The syllable "Is," representing the hissing or in-taking of the breath, indicates the creative action of Spirit denoting the individualization of God or expression of the individual life-principle. The Assyrians therefore emphasized the Divine Feminine and are thus commended by Isaiah, "In that day . . . blessed be Egypt my people and Assyria the work of my hands."

Further quoting Troward we find the necessity that the three attributes of being must be combined into unity. "Ra by itself implies only knowledge of the physical world and results in Materialism. Is, by itself, realizes only the psychic world and results in Sorcery. El, by itself, corresponds only with a vague apprehension of some over-ruling power, capricious and devoid of the element of Law, and thus results in Idolatry."

Divine science has recognized the feminine nature of being under the term soul, significant of the principle of creative receptivity. There is that in our being which does not act upon its own initiative but awaits the impregnation of ideas. There is that in us which is creative but creates only upon the pattern which is provided for it. By the psychologist this is often referred to as the subconscious or the unconscious, but the divine scientist recognizes it as more than a "stream of consciousness." He perceives the

* "Bible Mystery and Bible Meaning," pp. 62-63.

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soul as a permanent aspect of being. This soul may be individualized or universal, the latter to be recognized in the medieval term *anima mundi*. Under a more ancient figure, we find it again in the esoteric word "waters." Let us turn to a passage from "La Langue Lebraique Resitiueè" by Fabre d'Olivet, a rendition of the first verses of Genesis in accordance with the original meaning, "God of Gods . . . caused an unknown element to pass from its principle essence, the Very Self of the heavens and the Very Self of the earth."

"And the earth existed (a contingent power of being in the dominion of being), and the darkness (a compressive and enduring force) was over the face of the deep (the universal and contingent power of being) and the breath of God of Gods (an expansive and dilating force) moved with generative power upon the waters (universal passivity)."

In other words no creation can take place through the masculine nature, that of the formation of ideas alone. The seed must have soil, and this soil is the soul (in this case universal passivity), or *feminine* principle. Thus the ancients spoke of it as the universal feminine or holy womb of nature.

In passing, we shall avoid confusion and possibly conceit, by calling attention to the fact that "man" embraces woman. "Man" as a being is androgynous. Each of us is alike masculine and feminine. The masculine is our power of ideation, our faculty of choice; the feminine is our power of creation, our imper-

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sonal creative force. The self, I say, is androgyn. In the words of Jesus, "In the kingdom of heaven, there is neither marrying nor giving in marriage."

Let us bear this, therefore, in mind: That man is a reproduction of the Universal Principle in the terms of the particular as opposed to the general and, as the masculine principle, has the power of choice, the power of initiation, and the power of ideation; as the feminine principle, has the power of creation, the power of love, the power of sympathy, and the power of understanding.

Man is the personification of spirit. Man is God's purpose in self-expression of the powers of his being; and he has come forth to express in this world what God has expressed in his cosmic life and his cosmic relationships. Until you know that, until you feel it, until you know that man is truly a child of God and that God is the father-mother principle, you will never realize what divine science is here to teach you.

Divine science has one supreme message: That man in the individual repeats those powers and those characteristics and qualities which we discover in God; that if God can speak the word and it is done in accordance with his will, the child, man, too, can speak the word and it is done even as he wills. And that is why we get away from the mere psychological idea. There is nothing wrong in psychology itself, however, as it merely signifies our human, individual mental actions and reactions. The flaw comes in supposing that the "human individual" is all there is.

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We must rather perceive that our psychological power is drawn from that in which it has its inception, the Universal Life and the Universal Mind. Then we will know that whatever we do is God doing it through us, and "all power is given us in heaven and on earth" because we are the children of God. "All power," said Jesus, because "I and the Father are one."

CONCLUSIONS

From the foregoing, several conclusions are to be drawn. First, that there is a Universal Principle of Eternal Love, the Divine Motherhood, "more ready to give than we are to receive." To know God as Mother is to enter into that "Eternal Sweetness" to which St. Francis of Assisi recommends us, that comfort and balm to wounded souls for which there is no equal of an earthly nature, a solace discoverable not in the absence of things, but in the presence of spirit. God is thy mother and "even as a hen doth gather her brood under her wings," so shall thy Mother-God "cover thee with Her feathers and under Her wings shalt thou trust."

Second, the whole force of God is available to him who shall ask not only in faith but with understanding, perceiving that as our Father-Mother God worketh hitherto, *we* work; that as "in the beginning the Word was made flesh," so shall thy word become to thee as thou speakest.

Third, we shall give a new recognition to human

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motherhood as representative of the Divine Principle; and we shall see that as a mother, God is mediator to the race.

I think there is nothing more wonderful in all the world than that divine gift to the soul of coming into this world as a mother in order that she may particularize this Universal Spiritual Consciousness for the race. I often think of a mother as the Divine Mediator between spirit and form. You come out of the Universal Consciousness and you are resting at once upon the bosom of your mother and you have not a fear or a care. No great problem overwhelms you. As a little child you do not face those things which later menace you. You are on the breast of love, you have a sure refuge. If you cry—how delightful to cry sometimes—while I don't indulge, I know it is delightful for I see so many people enjoying it! It is a reversion, of course, to childhood, an effort to get back to the protecting arms where all personal struggle and worry will cease.

As we consciously and for the first time face objective personal existence, every person in the world, perhaps, feels overwhelmed with a sense of despair, uncertainty, alarm, distress of some kind; and this is rather a fearful thing I think for most of us. We come from God, who is our home, and "trail clouds of glory"; but as we get further out into objective experience the clouds of glory seem to dim, the heavenly halo is lost; and we feel lost too.

So it is that each of us has at some time wished that

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he might fly back to the arms of mother, ay, that he might crash the gates of life and enter again into the mother's body, that soft garment of protecting flesh against which the winds of conscious existence might break without disturbing the peaceful slumber and the strong security.

So in our hours of need we turn to her through whose portals we have entered into the world. Thus it is that to mother has been given the greatest gift, the greatest opportunity, the greatest privilege—to mediate God to man; to use her mental and spiritual forces to bring man along the pathway until he can stand on his own feet, and face the problems which he must face. As his mother she is privileged to become his spiritual advisor and to mediate God to him in a very distinct way.

We are told by one of the ancient rabbis that "God could not be everywhere so he made mothers." And we cannot but get the idea that she is a priest of God upon this earth. If we study the history of the world we find so many of the great men and women of the world had great mothers. Think of Monica, the mother of St. Augustine, and how her love and her devotion won to the world a dissolute teacher of rhetoric who became one of the most profound spiritual leaders of the Christian civilization. And Mary—who had the greatest influence upon history probably of any woman who has ever lived. Think of Charles and John Wesley, children of Susannah

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Wesley—who had nineteen children—wonderful children. Some one asked her how she brought them up in such a way and she said, "I take just such a proportionate time to work on them. Monday I take Charles. Tuesday I take John, and then take each one in turn. I will tell you how I kept possession of them: I got hold of their hearts when they were young; and I never let go."

If a mother brings a child to me, I never treat the child. I treat the mother. The child is the objective reflection. The mother is sick. There is something wrong with her and as soon as the mother's mind is straightened out the child will recover.

I have often thought of this when, as a minister, a parent has come to me for advice saying, "I have a child of eleven; and I cannot do anything with him." Then I ask, "Where have you been for these last eleven years? Where were you when the child was four?" While it is possible to control a child without the "laying on of hands" many parents make the mistake of thinking that they cannot get hold of the child's heart without letting go of his head. If you start right you will find the child does not get out of your control and out of your care.

In contrast with this is the case of a governor of Massachusetts who as a boy was sailing in a boat which capsized and he had to swim more than a mile to shore. He finally reached it in safety and when he arrived home told his mother how long was the distance he had to swim. She asked him how he was

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able to hold out so long. "I thought of you, mother," answered the lad, "and kept on swimming."

Among many cases that have come to my attention of the lost influence of motherhood was that of a New Hampshire woman who wrote to me when I was pastor of a church in Southern California, saying that she was dying from grief and loneliness because her boy had never communicated with her. She had learned that he was in the city where I was preaching and asked me to hunt him up. This I succeeded in doing after considerable search; and the mother came on from the east to see her son. What about a boy who will go three thousand miles away from home and never write a word to the mother who brought him into the world! How necessary that the mother should have realized her influence and privilege in those early days when the child mind was plastic and above all, that she had learned how to bring out of the child mind those qualities which would have prevented such a bitter experience.

In my opinion the "problem of youth" of today lies not so much in youth as in parenthood. There is no reason to suppose that the child of today comes to maturity and the power of self-control at an earlier age than a generation or two ago but parents have yielded to the claim of the "new freedom" and given the boy or girl independence and freedom from the necessity of obedience long before the child has learned how to exercise his own powers of rational self-direction.

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What a privilege and responsibility is motherhood and what a lesson in love is this mother experience that will not let her boy go but will follow him, if necessary, to the ends of the earth:

For though he creep thru vilest caves of sin,
And crouch perhaps with bleared and bloodshot eyes
Beneath the hangman's rope;
A mother's love will find him
On his last bed of disgrace,
And love him e'en perhaps for what she hoped of him.

And beyond this is that Cosmic Motherhood to which the Bible refers, "When my father and mother forsake me then the Lord will take me up." And Isaiah, "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, these may forget, yet will I not forget thee."

The great men of the world are willing to testify to the fact that the supreme influence of their lives was found in a mother heart and a mother love.

Lincoln said, "All that I am, or all that I hope to be, I owe to my angel mother." And John Quincy Adams, "Whatever I am, my mother made me." When President Wilson was president of Princeton, he asked all the boys of the college who had praying mothers to stand and one hundred and fifty boys jumped to their feet. McKinley, you remember, got a telegram saying his mother was dying; and he had them wire back saying, "Tell mother I'll be there."

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That was heard by Rev. Charles M. Fillmore; and he wrote that wonderful hymn which Alexander sang around the world, bringing many souls back to the mother-heart of God.

Tell mother I'll be there
In answer to her prayer;
This message, guardian angels, to her bear:
Tell mother I'll be there.

Fifty thousand young women go wrong in America every year. They are broken mentally, physically, socially and spiritually. They are lost to their highest selves. They are lost to society; but they are not lost to the mother-heart of God. To such it is necessary that we present the message of Cosmic Motherhood.

I cannot think one soul is lost, eternally bereft;
Whoever falls from God's right hand is caught into his left.*

We must bring to the terrible mental state of those who fall, the truth that there is never estrangement and separation from the "Love that will not let us go."

We perceive the need that divine science shall get this message to men and women of the world, telling them the way to lay hold on the Divine Motherhood, to find the heart of God; how to walk and talk and think and live to realize the finest and the best in human life.

We are told in the little poem:

* Edwin Markham.

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Say, fellows, let me tell you,
I'd be happy as a clam
If I only was the fellow
That my mother thinks I am.
She thinks I am a wonder
And knows her little lad
Could never mix with nothin'
That was ugly, mean or bad,
And often I sit and think
How nice 'twould be, Gee whiz,
If a fellow was the fellow
That his mother thinks he is.

Teachers of sociology will tell you that a boy brought up in the meanest home in your city has a better chance to become a good man if he has a mother than he will if brought up in the best institution for childhood in the city. What a word for motherhood! One's heart bursts with the thought of it. That there is something in the spirit of motherhood that mediates God to her children so completely that in the worst home the mother heart can do more to make an upright man than the best institution that the money of the philanthropist can provide. That is the mother-heart and mother-love!

Some of you have read the lines of Carmen Sylvia:

The dearest name on earth,
The name of matchless worth,
Is Mother!

My heart is rapture bound
When I but hear the sound
Of Mother.

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And poets' noblest song
In ev'ry land and tongue
Is Mother.

Yet speech cannot explain
This word, so deep, if plain,
Of Mother.

No grief or sin can kill
Her love—she weeps, yet still
Is Mother.

All love, though fierce it burns,
In time to ashes turns
Save Mother.

Our speech can say no more;
We know but to adore
Thee, Mother.

This morning we reverence motherhood because we know that motherhood leads us back to the heart of God. The mother is the high priest of God to the soul that has come here through the temple of her body. She is not only mother to his body but also the priest to his soul. And every mother that sits in this room has already done work for God.

The service a mother has performed to this world is the service of God, since through her there is this opportunity for God to become that which he designs to become—self-expressed in every man and every woman in the world.

Mothers, you have served the world already. Mothers, you will continue to serve the world

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throughout time, because you reveal God to man.

Your love is God's love. You are the individualization of Cosmic Motherhood. Learn therefore to identify yourself ever more completely with the life of God. Make yourself a channel through which the Spirit flows to fill the empty hearts of humanity.

And you, oh, sons and daughters, you who today are visited by the sweet spirit of mother, from whatever sphere she may come, let her love become to you a glass through which you look into the heart of the Eternal Mother.

O Love that will not let me go,
I rest my weary soul in Thee.
I give Thee back the life I owe,
That in thine ocean's depth, its flow
May richer, fuller be.

Divine Father-Mother God, "Of Thine own will
didst Thou give birth to us by the Logos."

Chapter XI

THE PERSONAL MAGNETISM OF JESUS

THE QUESTION is often asked why divine scientists so frequently quote Jesus. Are there not other great seers whose teachings and lives are worthy of the same study and admiration? Is not the Bhagavad-Gita with its God incarnated in the person of Krishna, a storehouse of spiritual teaching? Is Siddartha Gautama Buddha below the level of a supreme ethical authority? Are not the utterances of Moses for the Jews the foundation of the wisdom of Jesus? Is there anywhere a better understanding of the Creative Principle than in Laotzu's Tao, antecedent to the Logos of the New Testament? *

The reason why we so particularize the teachings and life of Jesus is that he has become in an intimate and familiar way the religious seer of Western civilization. His utterances have entered into our language. His thoughts are the subconscious possession of our lives. He needs no introduction to the average mind. Information on his teachings is already at hand; interpretation alone is required.

Yes, this great master has already been introduced to the Western world. He is known even though not understood. It is a truism that his teachings are not

* See Laotzu's "Tao and Wu Wei" translated by Dwight Goddard. Brentano's.

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practiced and that so-called Christianity is in truth Paulianity, and that is why today new and strange books are appearing giving us a new Jesus, strange to the traditional mind, Emil Ludwig's "The Son of Man," and Bruce Barton's "The Man Nobody Knows," for example.

These books inquire into the mind of Jesus from another standpoint, using the psychological and historical approach rather than the traditionally religious. Like all new things they bear with them many errors, but they throw a more intense light on the humanity of the master.

Divine science is interested in the exploration of the mind of Jesus both metaphysically and psychologically. It feels that as we come to a better understanding of how his mind worked we can acquire the art of using our minds in the same way. There is something eminently practical in the purpose of the divine scientist, and that is to learn how to live the life and do the works that Jesus did. It is not enough on the one hand to enthrone Jesus beyond the realm of mortal emulation, nor on the other to turn him into a Bartonian go-getter. He had an understanding, a psychology, a science, a power, a motive,—a secret which he told so clearly that no one understood it, few ever practiced it, the world all but lost it. It is the effort of divine science to reveal it.

By divine science, let us reaffirm, we mean no organization, no shibboleth. We mean simply that there is law throughout the universe. There is a way

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in which things come about as they do whether it be in chemistry, mathematics, or psychology. There is, in other words, a law of cause and effect. What has been done, can still be done, if we know the way and follow it. This applies to healing the body, correcting the morals, elevating the ideals, changing the environment, "entering the kingdom of heaven." How did Jesus do the works which he did? Speaks he truly when he prophesies for us greater works? What are the qualities of character that distinguished Jesus? By what psychology may we enter into the metaphysical world with which he was so familiar?

On first approach the use of the phrase, the personal magnetism of Jesus, appears to outline a supreme interest in the personal and physical from which the practice of divine science seems so remote. A closer inspection however will dissolve this impression. We *are* interested in the manhood of Jesus, for we wish to know whence the great qualities of his personality are derived, what part the physical played in the spiritual, but for the purpose of discovering those mental and spiritual qualities which are the source of all personality.

THE PHYSICAL VIGOR OF JESUS

We could not choose a better occasion to note the physical manhood of Jesus than that which Palm Sunday commemorates. It was on this day that the triumphal entry into Jerusalem occurred. Here today we find no "man of sorrows and acquainted with

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grief." Whatever he has experienced of disappointment is dissolved into a character that is sure of itself. The defeats of yesterday become the experienced mind of today. With vigorous body and glowing eyes, he set his face toward Jerusalem as a king coming into his kingdom, upon whose way it was fitting that the wild enthusiasm of popular acclaim should spread triumphal palms. I would like to have seen him on that day. I would see a man who has developed his native powers. I would be conscious of the influence of the desert, the life of the great open spaces, the calm of still nights, the peace of prayer, the authority of the well-informed, the definiteness of the mechanic, the courage of the self-tried. I would not so much see these as I would feel them, as the multitude felt them on that memorable day. But I would like to have seen just how Jesus looked.

A man's face is the mirror of his soul. A man's looks are the index of his character. We are what we think. It is not the chisel of time that corrugates the brow, it is the chisel of anxious thought, of faltering fear, of discontent and discouragement. Beauty lies not in form but expression. There is power in the way a man looks. There is magnetism in the well-kept body of the well-kept mind.

The physical strength of Jesus was the natural expression of his mental and spiritual strength. It is hard for a worn body to "go over the top." Jesus was no weakling. He had worked in a carpenter shop lifting timbers that not only required but cultivated

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muscular development. He had carried the beams for a building before he bore the weight of a cross.

How strange it is that men have ever thought it a part of the divine purpose that we should suffer physically! That Providence has sent its curse of disease as a blessing! That whom the Lord loveth, He chasteneth! How many there have been who have substituted resignation for religion! As one writer has put it, "they have mistaken dyspepsia for religion."

But we nowhere discover Jesus complaining of a headache. Though weary at the well after a long day in the hot dust of the road, he does not complain of his feet. Nowhere do we find mention of his having taught that childhood's diseases are necessary. Even when he refused to give a healing treatment to the child of the foreigner, he did not do so on the ground that sickness makes one holier. It was because his chief work was that of a teacher rather than a healer. He was well. He believed in health. He taught health. He could not be ill, because his subconscious mind was impregnated with the faith which he ever sought to impart. Pain reduces magnetism and Jesus had no physical illness.

No one can doubt the amazing personal magnetism of Jesus. "If thine eye be single, thy whole body shall be full of light." His eye was on the perfection within and it reflected in physical well-being without.

Let us get a mental picture of Jesus as a man among men! A man with a will! A man with a purpose!

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JESUS' PURPOSE

No one can understand a life who does not know the purpose that inspires that life. Jesus' power lay in the depth of his purpose—the revelation of God, not as an absentee landlord but as an ever-present indwelling reality—the basis of every human life, and the sure token of immortality.

It was this purpose that kept him steady, that impressed others with feeling of his strength. It was this that made him "a king riding toward Jerusalem."

Knowing there was a goal for him beyond the city gates, beyond the temple—a hill to climb and a cross on the hill—and knowing that he had the power even today to become a king of earth, he yet rode to Jerusalem holding in the background of his mind that farther purpose, the revelation of that life that indwelleth every man who cometh into the world—which could only be demonstrated through the experience to which he resolutely rode.

Here was a man of resolution and self-control. "I do always the will of my Father," was his way of saying he could and would show to his brother sons-of-God the continuous expression of God in him and them.

"Let not any man who has once put his hand to the plow turn back for to take up his garment" is his quiet method of sticking unmoved to the work in hand.

Let us go back to the earliest record of his life to find the inception of this resolute self-devotion to a

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cause. When I was a boy there was no picture that the Bible language conjured so thrillingly before my young eyes as that of another boy, talking to the smart men of his day, the big fellows in the Temple. And they were listening! That held my thoughts like a vise. They were listening! He was a boy just twelve years old. But he made those old chaps with long beards and all the college degrees they had in those days sit up and take notice. Contrast with my own terror at the visits of the school-directors for whose intelligence I had no overwhelming respect stood out vividly. He was not fussed. I could picture his eyes shining and his easy, happy voice. How could he be like that under the circumstances?

And my own intelligence supplied that answer. He knew something that gave him the advantage of the big fellows. He knew something that commanded their attention, something that kept them from shooing him out of their dignified and august presence as they would have shooed—me, for instance. It had to be more than just that he was God's son. For those men did not know, nor would they have believed that. He had to show them. And over and over and again and again, I used to wish I knew how he did it.

Now I know. But I cannot help reflecting with a certain amusement at the persistence of my youthful inquiry into what that knowledge was. When his father and mother came to find him and take him home, he said, "I must do the will of Him that sent

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me." I could guess the effect of any excuse like that from me if I were holding up the return home of a family party. But when he said it, it meant something. And again I wondered what it was he knew that gave him such unquestioned authority in this domestic situation.

Now I know. The years have served as a period of awakening. That clarion voice of his has rolled its message down the centuries. The red-hot energy of his enthusiasm has welded the years in a succession of steps toward the height of understanding. Those words were the voice of his will dedicated to the revelation of the power, the joy, the beauty, the health, the wealth of God manifesting then and still manifesting as man. He knew, that boy who commanded the seers in the Temple, that the will of Him that sent him was to be self-expressed in all of us. He knew that the Intelligence of God knew the answers to the Temple priests' questions. He knew that the mind of man was God thinking.

HIS ENTHUSIASM

With his single-eyed enthusiasm, he has kept the world awake more and more to his message. Hourly, more and more the radiance of his enthusiasm bursts into the flower of faith and the search light of science. The virile energy of the fingers of science feeling out the wonders of God's nature is charged with the dynamics of Jesus' enthusiasm. And that

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enthusiasm itself, he would be the first to recognize as the outpouring of the boundless life of God.

In no other way can his teaching enrich us more than when we accept the testimony of his enthusiasm. What other teacher has thrilled and filled the minds and hearts of men as he has done? And how, I ask, can each of us better sell ourselves to the world for its service and our own gain than by emulating him as enthusiasts? Among us this morning are those who do haltingly and with grudging service work which is theirs to do. That same work embraced as an outlet for the infinite self would so glow with the ardor and effectiveness of the doer that the burden of it would be gone or the power with which it is put over would project the doer into broader and finer avenues. Once any one of us wakes to the knowledge that Jesus possessed and used, that "I and the Father are one," the sweep of divine power will flow into the practical expressions which make success in one's job, which enrich the artistry of one's hands, the literary expression of thought. Backed by the realization that each of us is doing the "will of the Father" when we enthusiastically set ourselves as open and ready channels through which the universal potential may come to definite manifestation, we achieve those states which we call success and health and joy. These are indeed "the will of the Father."

In your experience and mine have come many opportunities to observe how much the business world needs the example of Jesus' enthusiasm. We have

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seen the pretension of enthusiasm in the marketing of goods which the seller knew lacked the virtues he represented. How much more power there would be in genuine enthusiasm.

JESUS' SINCERITY

Jesus never offered an act of his as a basis for enthusiasm without sincerity. He hated insincerity. His enthusiasm was the natural accompaniment of his tremendous conviction. And the most terrifying language that he ever used was in condemnation of insincerity. "Woe unto you, scribes and Pharisees and hypocrites, for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves."

What appeals to any man in the world more than clear, honest eyes that dare to face every man and with certainty that none shall see therein anything of which to be ashamed? One of the ways by which each of us can be our own proof of how truly we are what Jesus said—one with the Father—is by our faculty to *feel* whether a man is true and honest. Even in the least spiritually conscious of us, the divine within us sees the disguise that another may be setting up in front of his true self. We say we sense that a man is not to be trusted. Our "sensing" is the action of the God in us seeing the false front that interposes between us and the God within the other.

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Slowly but with certain movement, science feels for and finds ways by which we may know the divinity within us. There is a machine that can tell whether a person is lying or not. Sooner or later, it will certainly be possible to photograph thought. Yet all the while the wisdom within us has been making us "feel" whom we may trust.

JESUS' COURAGE

To his enthusiasm and his sincerity, Jesus added that quality of life which we call courage. To the stumbling and discouraged mind of the time in which he lived, he was often unintelligible. Consequently, he was misunderstood. And always on the heels of misunderstanding, persecution presses hard. He had the quality to withstand.

To realize how this courage could blaze and burn, we need to picture how Jesus, seeing the profanation of the temple by usurious public marketing, alone and terrible, in the might of a righteous wrath, defied them all, and hurled traffic and even tolerant worshipper forth from the sacred edifice!

"Make not my Father's house a house of merchandise!"

A voice resonant with the strength of God commanded. The startled money-changers heard. With fingers stiffened amidst the coins, they turned and stared. They saw Jesus. And before the scourge in his hand and the light in his eyes, they and their kind

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fled. One alone, and they many, they dared not stay for his boldness blazed and burned with a courage fed at eternal founts of power.

And then on the sea: Here are the men used to the sea but they are now afraid of the storm. He is asleep: they turn to him, "Master we perish." He wakes. The mountains of water, the agonized eyes of fear confront him. But he is a man of power, a man of conscious strength, a man who recognizes the indwelling spirit. With the calm courage of one who knows that the strength of the wind and the waves is the One Strength and that he, the highest expression of the One is master, he says—"Peace, be still."

We think of his courage when he knew what was coming; he gazed into the very midst of the experience awaiting, that experience which was the only way by which the mind of his time could be shown how deathless life is, how continuous its expression. Possessed of that power to escape which had previously enabled him to disappear from among the crowd that pressed him, he yet had the courage not to use it, the courage to move along the way he had chosen.

JESUS' TOLERANCE

Then let us view for a moment Jesus' tolerance. Jesus wasn't around messing into the affairs of people all the time. He had a remarkable power which can be commended to most of humanity and that is the power to mind his own business.

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He had tolerance. When they came to him and proposed a problem to him he had no fear in saying what he thought. When they brought to him the woman taken for adultery, and said to him, "What are you going to do about her, now?" he stooped down, began to scratch in the dust. Some say that he was writing things that he knew of these accusers and they feared exposure. But I prefer to think that he was simply giving them time to wonder while he meditated, and so at last he said, "He who is without sin among you, let him cast the first stone." Then he just went right on writing. He looked up and they were gone. He said to the woman, "Where are these, thine accusers?" And she answered, "Master, they are gone." "Neither do I condemn thee; go and sin no more."

JESUS DID NOT WORRY

One of the secrets of Jesus' magnetism was the fact that he never worried. A man with so great a purpose could not worry. There is something cosmic in it, the relentless revolution in a self-determined orbit to a self-appointed goal. Jesus' nerves were not worn jagged by piling on his own back the additional burden of something that may come in the future. He carried neither fear nor worry upon his shoulders. Fear is the dread of present disaster. Worry is fear for the future as well. Some there are, who, not content with present fear, borrow all they can out of the

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future, add it to the present and the past, and go under! If we are to understand the magnetism of Jesus then we must observe that he did not worry. "Peace," said he, "I leave with you, my peace I give unto you . . . Let not your heart be troubled, neither let it be afraid."

Let those who would have his magnetic personality learn to clear the mind of worry. Worry is an automatic mental action of a negative nature. It "gets going," gets a grip, and "gets you." And the antidote is so simple. It is filling the mind with the peace of God. It is learning to trust in the eternal good. It is keeping the eye on the ultimate goal.

"But," someone objects, "how can I help worrying. My health is gone; and I must give up my work. I shall starve."

Dear brother, is the answer in worrying, that is in setting up a subconscious automatic friction; or is it in saying to yourself, "God is my life. God is my health. This is His business. He does not want me to be sick and in need. I am the expression of His life and purpose. He must now take hold of the situation. Father, I depend on Thee to make me well and whole. Heal my body and cure my circumstances, provide for my necessities, for in so doing Thou art fulfilling Thine own purpose."

Oh, how Jesus relied on that. What God did for him, God was doing for Himself.

I do not speak of this theoretically. I know! Through years of sickness, overworked and broken

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down, condemned by doctors to semi-invalidism and probable death, with no material possessions, ignorant of these mighty laws, I had to work my way out to Truth and freedom.

What would it not have meant to me in those days if I could have been taught these simple principles of love and the law! I could not accept the teachings of the leading school of divine healing because I was too versed in the sciences, too saturated with religious prejudice. Do you wonder that when at last I found the Truth and it had set me free, I gave my life joyously and enthusiastically to spreading the message from sea to sea? Do you wonder that I entered once more into the study of the sciences, into philosophy, and religion, to learn a way by which the most skeptical and scientific mind might find complete adjustment and know that in God's world, which is one, there can be no inharmony between mind and spirit, between the objective and the subjective world?

THE DESTROYERS OF MAGNETISM

The destroyer of that magnetism which distinguishes great personalities and which might distinguish us is the constant leakage of energy through fear, worry, uncertainty, irresolution, sleeplessness, emotional conflicts, self-condemnation, antagonism toward others, dissatisfaction with our work, jealousy, hate, false ideals. But from none of these did Jesus

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suffer. Even for his enemies he murmured this prayer, "Father, forgive them for they know not what they do."

The beautiful side of it all is that the cure is the same for every one of these weaknesses. It is in the change of consciousness which produces them. It is in getting back to the Center and Source of Being, to the Eternal Stillness, to the realization that it is not I but my Father who dwelleth in me who doeth the works.

JESUS' MAGNETIC POWER

From such a consciousness as that which distinguished Jesus do we wonder that the healing power flowed in abundance? Do we wonder that the eternal vitality emanated from him like a strong electric current and that he felt virility, abounding energy, the force of healing power flow from him at the touch of a patient's need? Do we wonder that he could lay his hands on sick folks and they recovered?

Do you believe in magnetic healing? I believe in every kind of healing. Whatever heals, heals. Whatever gets you well, gets you well. Call it the healing power of nature. Call it God. Or magnetism. It is always mental power, mental activity. Or call it faith. Instead of saying, "I will grin and bear it," say, "I will keep my courage and change it." That's the kind of faith Jesus talked about, the faith which is fundamental, and has a law to it.

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Who plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

One need not get down on his knees and say, "Seed, produce me the fruit and the harvest." He doesn't have to pray to God to cause its growth. The great Master said, "Whatsoever a man soweth, that and no other shall he reap."

JESUS' AFFIRMATIONS

There is just one further secret of Jesus' personality which I wish to bring to you this morning. His attitude regarding himself. Jesus always spoke well of himself. Nowhere do we find him speaking of himself as subject to human weakness, of "not knowing enough," of not being "good enough." He does not depreciate himself. Every statement is definite, "Aye, aye, and nay, nay." There are pages of affirmations about himself. Either he is the most conceited of men or he is most sure of his real nature and his ability to demonstrate it. I am in the Father and He in me. I and the Father are one. I do always the will of Him that sent me. I am the way. I am the light of the world. I am the bread which came down out of heaven. I came forth from the Father. I go unto the Father. I manifested Thy name. I sanctify myself. All power is given unto me. Be of good cheer, I have overcome the world.

To the materialistic psychologist, these are auto-

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suggestions. They are powerful affirmations. But to Jesus, they are statements of fact! They are truths which he realizes. And to this are we called that we too may overcome the world. We too must realize that these are facts. We must affirm them to ourselves, not that we may thereby *make* them come true, but because they are true! "Now are ye sons of God." "I say ye are gods!" "I am in the Father and ye in me and I in you."

Already is the divinity within us. But we must awaken the sleeping forces. And how shall we awaken the indwelling God. By consciously admitting that He is there. By again and again affirming the truth of being. By repeating the words of Jesus until we know that they are true not only for him but for us.

Who, then, will take care of you? You will take care of you; and God behind you is you taking care of you. And from Him you will get what you expect.

The great Master says, "If you want to be well, if you want to be happy, have faith."

What do you want? Have faith; have faith as you plant the seed of your desire. When that seed goes into the ground it grows its appropriate bloom. Believe you have received; and you shall receive.

What do you want? Jesus the magnificent, Jesus the master seer and metaphysician, says, "What you will have of my Father shall be given unto you even as ye will." What do you will?

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Oh, Master, great dominating splendor of the ages whose molding thought shaped the universal into personal expression for us to see, whose mission was to show us ourselves as God manifest; this morning looking at your life in its triumph, in its splendor, we will so adjust ourselves that we may live as you lived, think as you thought, believe as you believed, and allow God to work through us as you allowed Him to work through you.

Jesus had the outward strength, the virile manhood, the magnetic personality which has been the charm of the great of all ages. No longer in popular thought let him creep in miserable broken femininity down the ages. Let him walk erect as the Man of God, magnetic, sublime, radiating that healing strength and magnetism which emanates eternally from the dynamo of Vast Flowing Vigor which is the Center and Soul of all that is, and the strength of every man.

Chapter XII

ANCIENT WISDOM, MODERN SCIENCE AND MENTAL HEALING

AS STUDENTS of the new philosophy of life, we are seeking to develop our understanding and appreciation of the inner meaning and reality of man, nature, and the universe. What is the ultimate nature of the universe, in what way is man related to it? Is there something in nature that is not akin to man? Is there something in man that is different from nature? Is man an alien on the earth, descended from some transcendence, some fourth dimensional world? Has he left his high estate to garner experience or expiate error through a struggle with hostile forces of an unfamiliar and incomprehensible environment? Or is he merely one of the forms which a prolific but insentient Mother Earth has spawned and nursed upon her bosom? If so is he of the earth earthy, that is, is it his fate to be born, develop, decay and die as the grass and the flower of the field which today is and tomorrow is cast into the oven? If so, is he biologically adjusted to his environment, since he developed along with other and myriad forms, to enjoy a few smiling summers and survive a few bitter winters, only to pass into the great abyss of oblivion? Or can we reinterpret Nature and find there is some-

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thing of celestial origin not only in man but in the apparently insensate from which he has sprung and which has been denominated Nari, or the great mother, by the Ancients of India; Isis by the Egyptians; Ishtar by the Babylonians; Astarte by the Phœnicians; Aphrodite by the Greeks; and Venus by the Romans—all these who saw in the fruitfulness of nature the presence of supernal intelligence.

If we should find in Nature an immaterial or spiritual foundation, if we should discover that the intuition of the seers of the past more truly apprehended the reality of Nature as spirit or intelligence than some modern scientific minds which see only the movement of a blind and mechanistic force, then we would be able to better understand man and his place in the cosmic plan. For, if both man and nature are sprung from One Source and Substance, which science claims, but this source is Mind rather than matter, which idealistic philosophy affirms, then we can perceive that man's adjustment to environment is not mechanical but mental. The unity between man and nature is then not material but spiritual. Man still would have all the advantage of being of one fabric, one with other forms and other intelligences, one kind with the life of the planet, master of all so-called lower forms since he has passed through them in the development of his superior intelligence, a relative, not an alien; but at the same time bound for as lofty a destiny as the aspirations of religion and the hopes of immortality may demand.

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IDEALIST AND MATERIALIST

The mistake that the "fundamentalist" makes is in repudiating the *facts* of the evolutionist instead of his conclusions. We must never forget that the difference between schools of thought is not due to the difference in facts but in the interpretation of facts. The spiritual man and the material man may view the phenomena of nature through the same microscope or telescope, and observe the same development of life forms; but one of them may interpret what he sees as the evidence of intelligence or spiritual causation, while the other may conclude that all causation is mechanical. The first we call an idealist. The second we may call a materialist.

The question is merely one as to the interpretation of facts, and it is one of the most striking developments in scientific thought today that the further we get into the subdivisions of matter in chemistry, or into the ultimate of physics, the more uncertain become the positivists of science and the more sure the metaphysicists. For example, as Dr. R. A. Millikan has shown us, the "dogma of the immutable elements is gone, forever gone." "In the second place, the two fundamental principles, conservation of mass and conservation of energy, are now gone, clean gone as distinct and separate verities, as each in itself a universally applicable proposition." We may also instance Einstein's principles of relativity and the statement of Sir Oliver Lodge regarding "transcendental

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mathematics." Truly the foundations of materialistic science are crumbling and, at every point, we find the necessity of introducing fourth dimensional concepts in order to solve the problems of science. "In that discovery," said Millikan, "even the physical world changed in our thinking over night in its fundamental elements from a fixed, changeless, static, dead thing, to a changing, evolving, dynamic, *living* organism."

Let us leap back over a period of perhaps ten thousand years and read from the Rig Veda, the most ancient literature of India describing the creation, "There was neither Being nor non-Being. There was neither atmosphere nor heavens above the atmosphere. What moved and whither? And in whose care? Were there waters and the bottomless deep?"

"There was neither death nor immortality. The day was not divided from the night. Only the One breathed in Himself, without extraneous breath, and apart from Him there was nothing."

"Then for the first time desire awoke within Him; this was the first seed of the Spirit."

The bridge between mind and matter was to the ancients Akahsa and from this emerged first the atmosphere which in turn became light; the atmosphere and light producing heat gave the water. "And water is the mother of all living creatures," according to this cosmogony. "When this world had emerged from the darkness," we are told by the "Bhagavata Purana," another of the writings con-

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temporary with the "Veda," "the subtle elementary principle produced the vegetable seed which first of all gave life to the plants. From the plants, life passed into the fantastic creatures which were born of the slime in the waters: then, through a series of different shapes and animals, it came to man." "They passed in succession by way of the plants, the worms, the insects, the serpents, the tortoises, cattle and wild animals—such is the lower stage," continues the Manu, and further informs us that "Creatures acquired the qualities of those that preceded them so that the farther down in the series the greater the qualities."

We thus see that the ancients had a well-developed insight into nature and no evolutionist of today could more admirably state the position of modern science regarding the progress and development of life upon the planet.

The evolution theory of modern science is well-epitomized in the following statement of Vernon Kellogg in speaking of the progressive phases of the human embryo:

"Striking facts of man's embryology reveal how each human being, in his individual development from single fertilized egg cell to complex adult body of trillions of differentiated cells associated into organs and organ systems, passes through a series of stages in which he is, as regards the character of his bodily make-up, first invertebratelike, then fishlike, then amphibianlike, then partly reptilelike, and partly

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birdlike, then characteristically mammalian, and only finally of that particular and peculiar type of body which differentiates him from all other animals as man. He repeats or recapitulates in his embryonic development, the major steps by which he has arisen by evolution from lower animal forms." *

Let us not lose sight of the point to be observed in these quotations. First, that the ancient seers and the modern scientists alike observe evolution on the physical plane. Second, that there is nothing in evolution to deny the preexistence of an Intelligence as that from which all is derived and by which all is sustained. Humshacker, the noted German scientist says, "It is said that as the clouds of one's breath condense on a pane of glass into flower shapes, so in like manner, the whole flora and fauna of the globe came from the nebula cloud." Here we have a scientist expressing the mystery of form as something existent in the nebula cloud. But whence has the cloud this principle of form save through the Primary Intelligence from which the cloud is itself derived, and by which is it outbreathed?

STUDY OF MIND IN EVOLUTION

In order to pursue our inquiry still further it is necessary to study not merely the evolution of form but the intelligence which gives rise to the form of each species. Nothing evolves without an intelligent

* "Evolution," p 224-5.

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or mental action of some kind. The position of materialistic evolution has been shown in our sermon on "Stones That Cry." Intelligence is no longer denied plant life, for example, as in the experiments of Sir Jagadis Chandra Bose, the famous Indian scientist who has shown that the tree has a "soul."

The dividing line between plant and animal is "thin between," as we observe in the following quotation from "The Human Side of Plants." *

"For more than two hundred years botanists and zoologists have been trying to determine definitely with which of the kingdoms, animal or vegetable, certain peculiar plant-animals or animal-plants should be classed. Many forms of the vegetable kingdom have so skillfully simulated the colour, shape, and various habits of certain plant-animals as to have themselves classed as animals. No one but a skilled botanist, when observing some of these darting around in the water, could doubt that he was seeing a tiny animal.

"There goes the fantastical, weird *Euglena viridis*, with its exquisite, pale-green body, with lace-like draperies forming the delicate neck, and with its pink eye looking for all the world like that of a gold-fish—now floating nymph-like through the water, now diving toward a rock at the bottom, and now leisurely opening out its shawl-like arms! How like an animal it is! Yet this is not an animal, but a real plant."

"On the other hand, there are numerous tiny ani-

* By Royal Dixon and Brayton Eddy, p. 179-80.

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imals found in ponds, lakes, and rivers, and near rocky cliffs in the oceans, whose very bodies simulate in every respect the most delicately tinted flowers, or even a handful of jewels; yet, with all these apparently inconsistent qualities, these wonderful, flower-like beings belong unquestionably to the animal kingdom."

"It is practically impossible to make a distinction between the two kingdoms. There are no hard and fast lines in nature. In defining the limits between these two kingdoms, scientists in dealing with the lower forms of life have made many errors; and as a result a number of the lower forms of both animal and vegetable life have, at different periods of their existence, been classed as both plants and animals."

Vernon Kellogg,* in discussing brain and mind in evolution says, "The story (of brain and mind) goes back to the first living creatures appearing on the earth; it goes down to the simplest ones now existing."

"In taking this broad and inclusive look at mind, we must first of all rid ourselves of our usual too anthropocentric attitude toward it. We must not think of mind as an exclusive attribute of man, for there are hundreds of thousands of species of animals possessing a mind of one sort or another. Nor, must we think, even, of that major characteristic of the human mind, intelligence, as something totally unshared by the lower animals." ". . . if we look at

* "Evolution," p. 240.

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mind in the broadest and fairest way we shall recognize it as existing in animals which have no brains at all, not even a special nervous system."

Dixon goes further than this for he traces intelligence of strikingly human sort into the plant kingdom. Let me quote from his "Human Side of Plants":

"A trumpet-vine grew in a corner of a Southern garden. Twenty-odd feet from this vine, in the centre of the garden, was an old pine stump; but the vine in the corner apparently paid no heed to its tall neighbor. One day a fire was built about the foot of the stump, and all the bark was burned from the surface, leaving the dark, smooth-charred body standing. Promptly then the trumpet-vine sent forth a long trailer, more than twenty feet across open ground, to the charred stump, up which it climbed. The parent vine formerly had divided its attention among many small shoots and trailers, but now it gave its entire attention to this single trailer which had found a good position. And before long the whole of the blackened stump surface was hidden beneath the leaves and blossoms of the new vine. Was it blind instinct that sent out but one long trailer, and that one in direct line to the old, charred stump? Was it blind instinct telling the trumpet-vine to wait for a fire to come and burn the bark from the stump in order to make it a convenient climbing place? Was it blind instinct that showed the plant that the distant stump with its bark on was not a secure founda-

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tion for its offspring? And was it blind instinct that, when once the stump was cleared, said to the plant, 'Go! Now is the right time!' In human beings, we should call that reason!"*

However Kellogg's position is that we do not mean much when we use the word "mind." With some other biologists he thinks that mind is the total of control of animal behavior due to the physiochemical construction and that its reactions which we call mental are due either to its own physiochemical make-up or that of its environment. The responses are called tropisms or reflexes, which can be learned in advance and the reaction foretold. Thus we have the tendency in certain lower forms to move toward or away from objects which we call positive or negative chemotropism; toward or away from light which we call positive or negative phototropism; toward or away from gravitation, for or against contact with hard objects, etc.

In the lower forms therefore we find that mind is *apparently* mechanical behavior. "These simple living creatures have an exceedingly limited range of behavior, and this behavior consists chiefly, if not solely, of inevitable mechanical responses to varying environmental influences.†

* "Human Side of Plants," p. 196-7—Royal Dixon.

† Kellogg's "Evolution," p. 242.

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THE WEAKNESS OF THE MATERIALISTIC ARGUMENT

It is in such words as "chiefly," "if" and "or at least *described*" that we find the weakness of the mechanistic argument. There is always "something left over" which materialism cannot explain. That "something left over" is "THAT SOMETHING" which we call Intelligence. In other words, molecular attraction and repulsion do not explain unless they themselves are explained. John Burroughs thus quotes and remarks upon a statement of Tyndall: "'Molecular forces determine the form which the solar energy will assume!' (What a world of mystery lies in that determinism of the hidden molecular forces!) In the separation of the carbon and oxygen, this energy may be so conditioned as to result in one case in the formation of a cabbage and in another case in the formation of an oak. So also as regards the reunion of the carbon and the oxygen (in the animal organism) the molecular machinery through which the combining energy acts may in one case weave the texture of a frog while in another it may weave the texture of a man."

"But is not this molecular force itself a form of solar energy, and can it differ in kind from any other form of physical force? If molecular forces determine whether the solar energy shall weave a head of a cabbage or a head of a Plato or a Shakespeare, does it not meet all the requirements of our conception of creative will?" *

* "The Breath of Life," p. 29-30—John Burroughs.

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One must not be mixed up by terms. "Molecular force" describes a process, "Creative Will" or "Intelligence" explains a principle, or That-Which-Acts. *ITS action manifests as molecular force!*

INSTINCT

Returning to our study of evolution, we perceive that there is progressive development or unfoldment of mind which we can observe in so-called "instinct." The nature of the instinct-mind is illustrated in the invertebrates such as the bee, the ant, and the wasp which *inherit* the tendency to react to environment in a given way. That is, each does as the mother and father before it, and as its friends and neighbors do. The bee builds its comb, regulates its social life, marries, gives birth from age to age in almost the same way. It is true of the wasp, the uniformity of whose conduct is thus described by Kellogg. "The solitary wasp-mother must find, depending on her species, just this or that kind of insect or spider victims with which to stock her nest burrow for the food of her children. She must dig this burrow in just such and such a way, in just such and such a place. She must sting her victims in precisely such a way as to paralyze but not kill them. She must drag them into the nest burrow in precisely one particular way. If anything happens to disarrange the elaborate series of successive performances, she must begin all over again or give up entirely."

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Kellogg remarks that the possessor of instinct shows no individual adaptation, *or extremely little*.* But any student of evolution knows that in it "a little" is a lot!

How instinct passes into reasoned intelligence is shown in an example given me by Brayton Eddy, former collaborator of Royal Dixon.

He said that he saw an ant carrying a small piece of straw. It came to a crack too wide for it to cross and laid down the straw for a bridge. Coming to another crack it carefully measured it with its eye but finding that it was too wide to bridge, it went on to another which it successfully bridged and passed over. Here is no mere tropism. It is reasoned intelligence!

REASON

The third stage is where instinct has developed into reason but as we have just shown the line is already broken down. In reason, or as it is called, the intelligence stage, we find Dr. Hornaday, the veteran naturalist and director of the New York Zoological Gardens, in his book, "The Mind and Manners of Wild Animals" declaring, "Some animals have more intelligence than some men, and some have far better morals." This is a testimonial to the intelligent reasoned behavior of animal life, especially in the vertebrates, the dog, cat, horse, etc.

* Italics are mine.

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SPIRITUAL EVOLUTION OR FROM SPIRIT TO FORM

In man, we find all these types of mind summed up and advanced upon. Through the ability to transmit to posterity the accumulated store of his experience and wisdom by means of speech and writing, man has been able to advance upon the knowledge and intelligence of all animal life. His mind seems to have therefore a different quality. He is, however, the product of the unfoldment of mind which has passed from the stillness of being—God—through ether, the cloud vapor, lower forms, to the full grown stature of man and the mind of man.

Let us return to what the Laws of Manu written six thousand years ago have to teach us. "Creatures acquired the qualities of those that preceded them, so that the farther down in the series the greater the qualities." It is to this that we wish to point—the fact that the potential quality of all evolution lies in the so-called lowest stratas of existence and matter. "No life without antecedent life." This scientific principle leads us to the necessary conclusion that in the condensation of primordial vapors there existed the life and form of all things, and that the ether from which they emerged, contained it.

And what is that ether? "It is the Akahsa, the Telesma of Hermes Trismagistus, the living fire of Zoroaster, the generative fire of Herodotus, the ignis subtilis of Hippocrates, the astral light of the Cabala, the pneuma of Gallien, the quintessence of

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azote of the alchemists, the spirit of life of St. Thomas Aquinas, the subtle matter of Descartes, the spiritus subtilissimus of Newton." *

Science takes us back to the ether. The ether contains within itself all that evolves from it, but since Intelligence evolves from it, Intelligence must be the nature of It. *The highest evolution is the evolution of consciousness in the awakening of man to the realization of himself as something beyond and above form, as something that in essence preceded form, as something that creates form, that is related to the world of the wondrous, and moves forward to a "future" life.* And this feeling is not something that man merely *hopes* but which science cannot support. Rather is this vision and this passion for immortality supported by the best we find in science. It is only the less imaginative and less rational mind that sees in evolution an abyss!

Science has taken us as far back as it can go for it has brought us not only to the threshold of the unseen but has also shown us what we must necessarily find there in the primordial vapors. We shall find that from which all form is derived. We shall find Intelligence. In evolution we find immortal life, for it begins and ends in Spirit!

The only step which can be taken behind the veil into the holy of holies must be taken by that which also can enter into the realm of the immaterial and unseen. That is the spirit of man.

* "The Great Secret," p. 58—Maeterlinck.

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But once man is aware of himself as eternally related by the very nature of his being with the Intelligence from which all things are derived and in which his highest reason is inevitably rooted, he is in a position to avail himself of creative powers too long in disuse. He can then *consciously* engage in a process which is *unconsciously* going on at all times, that is, he can control the cell-intelligence in its ultimate nature and therefore the *form* which it shall assume in his own body.

THE RELATIONSHIP BETWEEN BODY AND MIND

All the facts of science interest us as divine scientists. Its facts are our facts. But because we perceive the ultimate nature of all things, we can better understand the relationship which exists between body and mind. This has always been a problem for the psychologist. In what way do they interact? Just how can a thought act on nerve and muscle to produce movement? How can life lift up matter? What is this subtle energy which can take so-called matter whose nature is to run to a common level, and lift it up against the force of gravity?

Let us look at a cell. This cell is composed of great numbers of electrons and protons, electrical vibrations. But they in turn are waves or pulsations of the ether, as science has but recently demonstrated. That which is "something" on the physical plane is after all

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"nothing" on the physical plane. The cell is the activity of intelligence functioning as a cell idea. In other words the cell is only our objective mode of expression and conscious receptivity of an idea. The idea is the only real. The "inner" intelligence becomes active as idea. Its activity is vibration or cell. Intelligence and cell are one and the same thing. Vibration is *the way a cell looks*. Objectively it is cell, subjectively it is idea.

SCIENCE APPLIED TO HEALING

In giving a treatment, therefore, the divine scientist knows that he does not need to operate upon bodies, nor upon intelligence through bodies by suggestion. He acts *directly upon intelligence*. The change of intelligence or idea is the change of cell. In all bodies, old cells are constantly passing away, new cells are being born through the ceaseless flow of consciousness. These cells ought always to give the appearance, beauty, and form of the perfect or archetypal idea of the incarnating God who becomes man. Unfortunately there are many interferences with this natural expression. As man becomes more and more objectified and personalized, he surrounds himself more and more with the fruits of inharmonious thinking and misconceptions. These in turn are allowed to reflect upon his consciousness, so that they influence his subjective creative thinking. Ideas of limitation, disease,

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friction therefore supplement or supplant other ideas and the new cells necessarily reflect his state of mind for they *are* his state of mind. Disease, "nerves," improper functioning are the direct result.

The cure therefore lies in this knowledge and in a consequent change of ideas. A healer must not think of himself as treating a body, changing a chemical state, or altering a condition. He must think of himself only as identified in consciousness with his patient so completely that what he realizes, the patient also must realize; and he must then know within himself that God's perfect ideas are now established and that the indwelling intelligence is fully at one with the Father.

The more completely he can enter into this consciousness, the greater will be his "healing power." But he will not think of it as "his" healing power, for "it is not I that speak but my Father dwelling in me who doeth the works." "My Father worketh hitherto and I work," but "I work the works of Him that sent me." Get back to God—all the time back to God, and whenever anything rises to interfere with your life, get back to God.

As it is with healing, so is it with all else that concerns the soul of man. As he learns that Divine Intelligence is the Source of all things, he learns too to enter into that Intelligence and identify himself with It. That which comes out of the Universal may surely enter into the Universal.

Nor are we to be baffled by the element of time.

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Even the "memory mind" of the physical form is able to bring yesterday into today and traverse the years to infancy and from infancy to today in the flash of an eye. In the real world of the fourth dimension, time does not exist as we know it in our three dimensional world. And into that fourth dimensional world any and all of us is permitted to enter. In that world of consciousness, we are eternally at home. We are at the beginning of things. We are one with the Universal Life, Love, and Wisdom, from which we flow.

Chapter XIII

HOW TO CHANGE YOUR MOODS— DEVELOPING THE MIND OF A HEALER

IF I WERE TO ASK every man and woman, "Are there times when you feel more miserable than others?" each one would answer, "Yes—if possible"; and if I were to ask, "Are there times when you are happier than others?" each one would probably answer, "Yes." Again, should I ask, "If you could be always as happy as in your happiest moment and then go on from that point, would you feel satisfied with life, would you feel that it is worth while?" your answer would no doubt be "Yes." Then, instead of seeking the lowest level of our moods for the starting point, let us take off from the highest level and from that point vault upward into the heavens. Life would then have a new meaning and a new value. This morning we are to consider how this may be done.

If there is any one thing that divine science seeks to do more than another it is to enable men and women to change their moods, to change the mental attitude in which they find themselves at the present time into an attitude more desirable.

Have you, for instance, ever sat down to breakfast and found that it did not suit you? You did not

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like the toast, and no wonder! You did not like the coffee, and no wonder! Or you did not like this, that and the other. Then you started off to the office, and, because of a jam in the traffic, you were late. By the time you reached your office, you did not feel much like a divine scientist. Perhaps you could have been arrested for the things you were thinking. And did you say to yourself, "This is not the mental attitude for a divine scientist. I must change my mood at once"? And if you tried to change your mental attitude, did you find it an easy thing to do? Perhaps the work of that day was particularly difficult. Possibly there were instructions to be given which required the most careful consideration. Maybe there were letters to be written regarding delicate matters of policy. And all the time you were trying to change your mental attitude because you knew the original mood was not constructive. You knew it was necessary to change your attitude; but you probably did not. You were "so mad" you couldn't.

To change one's mood is not an easy thing. You may say, "I am calm, I am calm, I am calm"; but an answering voice may say, "I am not, I am not, I am not." In other words, there probably rises up within you a denial for every affirmation you make, because your mind and body are surcharged with irritability. We might almost ascribe the whole of human ills and problems to irritability, because there is no thought without a corresponding reaction in the body.

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Chemical secretions from various glands of your body act upon the tissues and produce physical irritability and that confirms the suggestion that you are irritated; thus "the vicious circle" is set up. That is karma. Indeed some people think that moods and tenses of the past, not only in this life but in previous lives, have so impressed the great law of being that a man must continue to reap what he has sown in the past. Then the mistakes of today will bring suffering tomorrow. This is the "wheel of necessity" from which there seems to many no escape.

I remember treating a woman in Los Angeles some eight or ten years ago, who said to me in the midst of the treatment, just when I knew it was becoming effective, "I don't want you to treat me any more."

"Why?" I inquired.

"I have just been thinking," she replied, "that perhaps this may be my karmic suffering; and I might as well go through with it and have it over."

Then some of us say, "Oh, well, it's no use to do anything about it today. This will wear off tomorrow." And we let it go at that.

THE DIVINE SCIENCE ANSWER

But divine science comes forward to help a man change his state of mind instantly in the midst of his difficulties, even in the most perplexing situations. It does not pretend, however, that a man may lift himself out of difficulty by his own bootstraps or by suggestion. It shows him how to fall back on some-

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thing more primary, on that which is the very essence of all that is. For this purpose, divine science seeks to create in every follower what we call consciousness.

What is consciousness? We may define it in many different ways. The philosophers of idealism, Berkeley, Calkins, and Kant, define consciousness as the real self—I know that I am, not because of any scientific demonstration, but because I know I could not be unless there were a knower to know, and *the knower who knows that "I am" is the consciousness of the individual.*

It is not my purpose to give a lecture on the nature of consciousness, although libraries have been written about it; and in our schools and colleges we find that our boys and girls are taught that consciousness does not exist apart from the nervous system and the cells of the human organism. Unfortunately any number of our colleges have professors who teach that consciousness is the product of cellular and molecular action and reaction. If you believe in that, then you have no foundation for man's change of consciousness except by bodily changes. Upon such a theory a man is what the present moment has made him, and will always be what his cells make him.

CONSCIOUSNESS OR SELF, THE CREATOR

But divine science declares that the theory of the physical scientists is after all only a theory, and that

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the *facts* of science are still with us when we stand with the idealists and the great seers of all ages in affirming the permanence of the soul as an entity. It teaches that consciousness exists before bodies exist, that mind is antecedent to matter, that spirit comes before flesh; and therefore the soul and consciousness, the knower, the self, the indwelling spirit is the originating power controlling the objective expression of that which is conscious of itself as being. That is the very heart and soul of divine science; and unless we believe it there is little we may expect from our philosophy for divine science bases the experience and power of a man upon his ability to live his life in God and thereby control all external actions and reactions of every kind. And consciousness means more. According to divine science, consciousness, which is the great word in our system of teaching, embodies that element of the mind which in the nature of our philosophy necessitates a full measure of expectant faith and outlook.

Let us see what we mean: We speak of a "health consciousness" and thereby we mean one who in the sum total of his thinking believes health, lives health, reacts to suggestions of health, and is conscious of health. And if I were going to a healer for treatment I would want to visit one who has this health consciousness because I would know that he knows what he is talking about. Whatever experience he has been through in order to acquire that consciousness enables him to understand my problem; therefore, he

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is better able to change my mental attitude and make me well.

Then we speak of a "wealth consciousness." What is a wealth consciousness? It is the consciousness of plenty, the expectancy of supply, the feeling that supply is already at hand, that it is yours, and that nothing can withhold it from you.

And a love consciousness, now, what is that? It is that consciousness which impels a person to live in harmony and peace with his fellowmen. It is that conscious feeling of the interplay of life forces which sway the emotions of men and women.

PERMANENT SPIRITUAL CONSCIOUSNESS

Now, to have a love consciousness is very fine, as is the possession of a health consciousness. Nor is there anything wrong about a wealth consciousness. Any one of them is good but what the divine scientist is after is to embody within himself a consciousness of the well-rounded and ever-present perfect life of love, wisdom, health, and wealth, and not a momentary or halfway objective expression of it.

Now, as we shall see, you cannot embody that sort of consciousness without demonstrating it; and the only way to demonstrate it is through the faith by which a man knows a thing is in existence for him even before he gets it—a faith so complete that even though there is no objective proof at the moment to verify the situation, still, he knows that it is so just

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as truly as though he could see it, hear it, feel it, or taste it.

What then is faith? "It is the substance of things hoped for, the evidence of things not seen." The substance of things is that out of which they are made; it is that out of which they proceed; it is the source of the form. Therefore, no man or woman can become a great healer unless he or she becomes conscious of substance. I speak of substance as that which is the very essence of thoughts as well as form; that which is true reality; that from which all things proceed, by which they are supported and from which they take their form.

The really great healer must know this above everything else. He must realize that his faith is not based upon a vague nebulistic "something" but that it rests upon an element which is as real as the pulpit before me.

Therefore, every healer must learn how to spiritualize his consciousness. He must learn how to utilize the ultimate substance of which he is to mould the form he desires. He must learn the starting point in order to change his moods and conditions. He does not so much create as allow something to become manifest or objectified through him. He must reach back to the source and energize himself in order to be a channel through which the eternal substance may flow.

Jesus said, "God is Spirit and they that worship Him must worship Him in spirit and in truth for

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such the Father seeketh to be His worshipers." In other words, Spirit is constantly seeking outward expression but most of us dam it up in some way. Whereas, all that is necessary is to find some way to turn the lock; and the doors will be pushed open by the outrush of the Spirit. We must understand that it is the urge of the Spirit to realize self-expression through us; and when it does so our moods will change. Thus to bring about a change, we must give way to the desire of the Divine Mind to express itself through us. We shall be relieved of all sense of personal struggle for we have turned our mind from our own problems and feelings to contemplation of the Divine Activity. Thus automatically the burden is transferred. Then will come an outpouring of health, wealth, and happiness in a measure greater than that for which we have sought.

But we do not always ask in the proper way. So many of our requests and affirmations are tinged with the negative element. We say, "I am well, but not just as well as I ought to be; I am successful, but I don't see why that man doesn't pay that bill; I am happy, but my wife irritates me." All such statements are in reality negative. We must have something bigger than our spasmodic thinking and asking. We must get beyond the thinking of the present moment, and how are we to do it?

We are to realize that deep within us is the urge of the Spirit which is able to externalize abundantly all that we ask; and it requires of us but one thing—such

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a change of attitude as will allow the outflow of that which is fundamentally within us. You are not required to *do* anything. You are not required to *make* anything. You need but say, "I cannot do it, Father; but You can. At this moment, I cannot see the way; but You can. Right now I am going to shift the burden; and let You do something."

When a man reaches that state of consciousness he can say, "Father, I cannot do it; but You can." Then, in the midst of this oftentimes perplexing objective life, you can say effectively, "I cannot see the way out at all; but within me there is a power that can see and does know." And with that consciousness we have found the secret of changing our moods.

RIDDING OURSELVES OF A SENSE OF STRUGGLE

Jesus said, "The Father doeth the works." And that means that we must transfer the burden to Him. We must not feel that we have to fight it out on this objective plane for if we do there will always be a fight before us.

I remember one woman who came to our door three times a week and every time she would say, "I have a new struggle this morning." And another woman said, "I have just learned that I have seven bodies; and, when I get one put under, another is up in arms. By the time I get the seventh put under all the rest are in rebellion again." So she was always confronted

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with a struggle. She had a consciousness of too many bodies, I think.

Not a few of us have the consciousness of too many things with which we are fighting and struggling. Why must we show resistance when some one threatens our position? Why must we be irritated and disturbed when criticism is heaped against us? Why must we listen when people pour out negative suggestions? Those are the things which bring us to the point where we say, "I have so many struggles that I do not have time to allow God to speak through me. I have no time for meditation or to go into the silence," not realizing that he who puts himself in a position to allow Spirit to speak through him is doing the only thing by which his problems may be solved. That we must do in order to transfer the burden. We place ourselves in that mental attitude which will allow Spirit to express itself through us. We realize and say, "I cannot do it; but the eternal Spirit living in me is able to externalize abundantly more than I ask." And the answer is there before you ask, for Spirit is so sensitive to your consciousness that in the proper mental attitude It hears and answers even before you call.

Divine science, therefore, teaches men and women how to cultivate the habit of realizing Spirit as the foundation of their being. Then, if you are lying upon a bed sick and the doctor has said, "She will never rise from that bed again," what are you to do? Will you accept his diagnosis and continue to lie there

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or will you say, "What made me walk in the beginning? I walked at one time. Spirit within me was free then. Very well, as I lie here I shall say to myself, 'I am pure Spirit, I think in terms of Spirit, I know in terms of Spirit,' until every part of my body is spiritualized with that consciousness. Then I will arise and walk."

Last year I visited a woman whom the doctors had confined to her bed for more than a year. I began to talk to her about the spiritual power which lies in readiness to help all who know and need it. Under the inspiration of that sudden faith she rose from her bed and said, "It is not right for me to lie there any longer."

What had happened? This: for a short time she ceased to consider the objective manifestation of her habitually negative thought. For a few moments, she listened in faith to a true analysis of her being; and in that brief instant of receptivity, there came an uprush of Spirit which raised her from the bed.

GETTING INTO THE CHRIST-CONSCIOUSNESS

Now, in what manner are we to bring such things permanently about? There are many ways. One of the greatest healers I have ever known, one whose word carried tremendous power, tried always to picture to herself the Christ, not the physical Christ but the spiritual Christ; and, when her visualization was complete she would look at the person before her and

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imagine that the Christ of her vision had entered that person. Then she would say within herself, "The Christ is in you, the hope of glory, Christ the Way, the Truth, and the Life. You are now made whole in the Christ-consciousness."

From this it must be apparent that you must learn to identify yourself and others with the Christ Spirit. Learn to see the Spirit of the Eternal God within every person you meet. Oh, what a glorious thing, if at this moment throughout the world each could say to the other, "I see the Christ in you!" Of course, it would require a great deal of effort sometimes. It always takes a lot of imagination to realize that we are related to the man in the gutter; but that is the thing we must do. We must realize that behind every voice and every form is the perfection potential of God. And it is surprising how that manifestation of perfection can be brought forth sometimes.

A friend of mine was telling me about working as a mechanic. The foreman in his shop, he said, was the most unreasonable man with whom he had ever come in contact. "From morning until night and without cause, he criticized me until I hated him," my friend declared. "Then," he continued, "I began to study the principles of spiritual science and to myself I said, 'Here is an opportunity for me to put this thing to a practical test and see whether it works or not.' So after that, every time the foreman came around with his critical remarks my friend just said to himself, 'Here is a perfect man standing beside

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me, a man who knows and thoroughly appreciates the good work which I am doing.' As the days passed the foreman became less critical. Finally one day he slapped my friend upon the back and said, 'That's a fine piece of work you are turning out. You certainly know your business.'"

That was the result of a constantly affirmative attitude on the part of the mechanic. Of course, some of his affirmations were not objectively true while the foreman was talking, but he kept right on affirming that "the boss" was a perfect man and thoroughly appreciative of the work he was doing. In other words, he countered every negative suggestion with something positive. And what he said was subjectively true.

One of the hardest things we have to do, especially in treating some one for health, is to withstand the appeal to confirm his negative judgments about his condition; and it is such a temptation to do so. I always try to "shut up," shut my eyes, my mouth, and occasionally my ears. Of course, a person with the eyes, mouth, and ears shut would not seem to be much of a man for the time being; but he is doing this in order to allow something to act which knows more than he does. His appeal is back to God, for he has learned to identify his consciousness with God and the consciousness of men and women who are around him with God.

Learn to spiritualize your consciousness! Consciousness! The sum total of thinking and the

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thinker. Learn, therefore, to identify the thinker with God. Learn to realize that that with which the thinker thinks is Spirit seeking self-expression. It is the urge of Spirit to become health and happiness and success and freedom and supply and truth and beauty. When you enter the silence, try always to realize these things. Do not wait until some adverse attitude overtakes you. The trouble with most of us is that we wait until we have become sick before we try to be definitely well. We wait until we are angry before we try to realize the calm within us. We wait until our supply has been taken away from us before we seek our spiritual wealth. Then it is we attempt through struggle to bring about the right consciousness, while the proper way is to choose some moment of every day to silently create that consciousness of which we speak. And by so doing we will soon build up a mental attitude so fundamentally right that our wishes and desires will be fulfilled.

I will trust that he who heeds
The life that hides in mead and wold,
Who hangs the alders' crimson beads
And paints the mosses green and gold,
Will still, as he hath done, incline
His gracious care to me and mine.

Let us go forth this week knowing that the precious power of God is eternally flowing through us for peace and joy and freedom.

Chapter XIV

THE LOST WORD AND THE AFFIRMATION THAT HEALS

JESUS EXPLAINED the lost word—the affirmation that heals. Jesus expressed some principles of divine science in the parable of the sower who went forth to sow and when he was asked to explain he said that the seed was the word. In a similar vein we find in the Old Testament the phrase, “He sent forth his word and healed them,” so we are wondering what is this word which heals? What is this word which is the seed and wherein is the word so important in a system of divine science? Many have termed it the lost word; and students of Masonry or the occult writings of the East will understand something of the importance attached to it.

In Old Testament times men believed the discovery of the name of God, the true name of God, the unknown and apparently unknowable God, would enable man to unlock the secrets of nature, to control the elements, and thus to become master of his world. But it was thought that this word was lost; and men sought in every way to find it, the secret key, the Aladdin’s lamp of life, in order that they might become masters of their world. In that

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age, men had far more belief in the power of thought to produce physical results than they have today, largely because they knew nothing of the scientific accompaniment of mental action, whereas today men become so immersed in the physical process that they lose sight of the mental origin of all action. The ideal position is that of the trained mental or divine scientist who realizes that every thought has a corresponding physical reaction and that therefore definite results are to be scientifically obtained only by scientific thinking. In other words, the divine scientist realizes that it cannot be through some mystical word or phrase that man is to become master of his world, for in that case he would be working only by the law of chance as to whether or not he had selected the proper magical word. The establishment of the relationship between cause and effect leads to the perception that there is no magical key to health, supply, and happiness. They do not come by mere luck.

However, there are many today who still think and live in a world of prejudice, who believe that God gives or withholds according to his individual will and preference and that the only way to secure results is by wheedling him into some action which he would not otherwise take, by the use of some magical formula. That is why that even today we find people seeking to discover the "lost word."

We need not look outside the ranks of divine and mental scientists to find such people. In my lecture tours throughout this country, after having given a

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healing treatment, I have frequently been besought by numbers of people who ask, "Won't you please tell me exactly what you said so that I can use it too and do what you did?" Such people are thinking and living in a world of prejudice and personality where God bestows his favor by individual preference. Their mental attitude is that if they can learn a magic phrase, they can secure results with but little effort and perhaps no understanding.

NOT WORDS BUT UNDERSTANDING

On the other hand we have discovered that one person can say a thing with considerable effect in the matter of results while another person may use the same words with no effect. This is illustrated in the ailing man who sought advice from a friend and was told to repeat twenty times a day the famous phrase of Emil Coué, "Every day in every way, I am getting better and better."

"But," the man objected, "how can I know when I have said it twenty times?"

"That's easy," his friend replied. "Just get a string and tie twenty knots in it. Then, each time you repeat the phrase, take a knot between your fingers until you reach the end of your string."

A few weeks later the man visited his friend and complained bitterly that he was worse than ever.

"Have you been saying the words I told you?" his friend inquired.

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"Positively," the man assured him.

"And how; how do you say them; and how many times?"

"Every day I said those words," wailed the man.

"And to be sure I make no mistake, I sit down with that string in my hand and every time I take a knot between my fingers I say, 'Every day in every way I'm getting better and better—knot!'"

We find that many people have all the words, all the phrases, all the sentences, the affirmations and denials, but somewhere along the line the power or connection slips and the result is that they come to the end of their string! The reason is that *the secret doesn't lie in the word but in the understanding that goes with it and the knowledge of how it objectifies.*

Divine science comes forward to say that the power of a statement lies in the consciousness that goes with it. Back of the word must be that which originates the word.

In this church we used to have a man who was constantly looking for steady work in spite of the fact that he frequently secured positions. He talked steady work all right but he didn't have the consciousness of permanency. This made him unhappy and he used to say to me, "I make the most strenuous efforts to be happy. Why, I go into my room and say, 'I am happy, I am happy,' until the tears roll down my cheeks." He spoke the word all right but there was no recognition of the eternal truth behind it. Still it is a good habit to say even mere words for you will

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find that it is impossible to have two entirely different emotional responses at the same time. Psychologically speaking, two emotions cannot occupy the same place at the same time. You cannot, for instance, get down on your knees and swear—I mean those of you who are accustomed to swearing. Nor can you stretch out your hands in an attitude of blessing and then curse somebody. Such a thing is practically impossible, because the stream of unconscious action and reaction between the mind and body has become such a habit throughout the years that a physical posture induces the mental attitude ordinarily associated with such bodily action.

Therefore words and even postures or physical action are of some value since there is always some reaction from every word you speak.

THE SPIRIT OF THE WORD

But let us not get the cart before the horse. It is not the word itself which produces results, but the spirit which animates the word. Therefore let us strive to understand the power behind the word. "In the beginning was the word and the word was with God and the word was God." Now the mere utterance of a word was not the origin of a great planet but the spirit expressed in the word. This may be more clearly understood if we stop to realize exactly what occurs in the creation of form out of spirit.

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First of all there exists the spirit or the potential of form. There is that which is able to become form and this we call intelligence or God. The activity of intelligence is necessarily thought. The conception of thought must necessarily be the action of mind. Creation therefore is the awakening of desire by spirit which results in thought or the movement of mind. Thought expresses itself in words and the words must take the medium of the voice. The voice is vibration. Vibration is matter and matter takes form.

We have previously called attention to d'Olivet's translation of an early passage of Genesis in which we are told that "the breath of the God of Gods moved with generative power upon the face of the waters" to create the earth.

The "breath of the God of Gods" is usually translated the "spirit of God" but the word spirit is from the Latin "spiritus" to breathe, and the Hebrew "rouah Alohim" literally means "the breathing of God." The ancient religious books of India used the word "Swara" meaning "Great Breath" also as a name for God. We find therefore that the creation takes place through an out-breathing or expanding force and this out-breathing is the Word. The Word, therefore, is the medium through which spirit passes from the potential into the actual, that is, into form. Fundamentally therefore, it is necessary to see that while form or effect depends upon the nature of the word, the word itself is but a mode of manifestation of the spirit and therefore the ancient Hebrew and

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Indian scriptures make an effort to bring to men the consciousness that the lost word is not merely the name of Deity but is the *expression of an understanding*.

THE MENTAL BASIS OF MATTER

We must therefore look for an understanding. Whenever we desire to solve a problem as to the reason why bodies and conditions and environment are not what we would like to have them or whenever we would like to produce favorable results, we should first of all look back of the thing to the source of the thing because back of matter is that from which matter proceeds. In other words, we must judge not by appearances but we must rather judge righteous judgments. In the Bible we are told that the things which are seen are not made of that which doth appear. Formerly that was considered a purely mystical statement. Today we know that is literally scientifically true. For instance, this pulpit is not made of that which doth appear. All matter is resolvable back into a gaseous state composed only of molecules, atoms, electrons and protons. The ultimate substance is energy and this energy is a wave or pulsation of ether. Ether itself is but a hypothetical substance which science posits in order to explain certain phenomena of nature. So the things which you see are made not only of something which you

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cannot see but are made from something which has no physical reality whatsoever.

You must learn, therefore, that this world of matter is made of mental expression, the nature of which is determined not merely by words but by the spirit and understanding which animates those words. And further, the reaction which environment and conditions will have upon you will be largely determined by the mental attitude which you assume and the mode of your receptivity.

One might pause to reflect that in the ultimate, then, we do not live in a world of matter but of mind. "Matter" per se, does not exist at all. It exists only as a convenient means of expressing ideas. To those who live on any particular level of consciousness, the particular conditions of that level will manifest as "real" but to those who exist on a still higher level, they do not exist at all, just as a block of wood does not exist to the X-ray or the radio.

It is evident therefore that as we ascend in the scale of understanding, our world must change with it. This is easily illustrated in the difference which a landscape presents to the trained eye of the artist and to the average individual. The artist sees colors and tones which we do not perceive at all, and different relationships between objects. The difference then, lies in the degree of receptivity and that is the key to a true understanding of the relationships which we have with our universe. Such relationships are not of

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matter but of mind; they are not of form but of spirit. When we come to that realization we shall cease to think of ourselves as conditioned by matter.

Yet, most of us look only to our immediate surroundings. "Did you ever see such weather?" a lot of us said this morning. "Just look at my business!" some of you say. "Times are certainly bad." "What chance have I?" Then, so many of you are always inviting me to observe your bodies. "Just look at me," you say. "Can't you see how sick I am? Don't I look terrible?" Apparent though it usually is, I don't like to admit the changeable effect.

WHY WE ARE "CONDITIONED" BY MATTER

Now, it is the consciousness behind such declarations that causes us to be conditioned by "matter." Where is our mistake? It lies in the fact that we have cultivated in ourselves a mode of apprehension or receptivity which perceives our relationship with conditions as a relation between matter and matter; whereas, we should know there is that within us which created the conditions. Therefore, our relationship with conditions is the one that exists between creator and thing created. We must recognize the power within us to control conditions, and govern our world as we will.

We must have an intelligent understanding of the relationship between our objective existence and spirit

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for a true conception of the material universe forces the conclusion that we, the real you and I, are one with Creative Mind which made all that is. As creative mind or intelligence then, we do have power to change our conditions; *but the initiative rests with us*. We speak the word! When consciousness changes, environment will change with it, but the former must precede the latter always.

The first time I ever preached was in a little school house with about thirty people seated at the desks. That was the condition because it was the height of my consciousness. When I acquired a larger consciousness of crowds, they came. All along the trail of my expansion in divine science I have noticed conditions change as my consciousness changed. The type of people who came to hear me, the kind of home in which I lived, everything changed as my consciousness of conditions changed—why? Because the world does not condition us. We condition the world.

Now, there was no struggle about it, nor will there be with you. All you need is a change of consciousness. We are surrounded by the things that are like us. *Our world is the objective expression of that which we are, and when we change ourselves our conditions will change.*

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HOW TO CHANGE OURSELVES—A TREATMENT

How then, are we to change ourselves? By the word? Not by the word alone but through the spirit behind it. Divine science is a method of teaching people how to push back into primary spirit and find that which animates all things. Let us consider, for instance, some of the statements which we use: "The Father and I are one; I am endowed with divine intelligence; My Father leadeth me beside the still waters; I am illumined by the spirit of life; I am happy; I am well with the wellness of God; I am strong with the strength of God." Now, let us say to ourselves when we repeat any one of these statements, "I do not merely say these words but I enter into the spirit of them. I am the life of God in me. Who am I? What is that persistence which I call 'myself'—not the objective self but the eternal self, the real self? I am one with the Father." Then, let us analyze the "I." Let us enter into the spirit of the "I," and say, "I am one with thy life." Let us get the spirit of the statement. Let us get into the atmosphere of things rather than into things themselves. Let us know that behind every seed, is the germ of the seed, and behind every word is that which makes it objectify. Let us, therefore, say, "I do now enter into the spirit of this thing" whatever it is.

If, for example, our problem is a business one. Let us not work merely on the objective plane. Let us

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first work on the subjective plane. Let us fully realize that what we see around us is but a reflection of ourselves and that the first task is to change our consciousness about those surroundings because, after all, our environment cannot change until we change our conception of it. Say to yourself, "These obstacles which seem insurmountable are due to my mode of receptivity being on a level with them, but I shall raise my consciousness to a plane where they are not. I am above them now. I am free with the freedom of God." Then, you will think in terms of freedom, dream in terms of freedom, act with freedom and soon enjoy a life of freedom.

In all your problems, the great thing is to so spiritualize your consciousness that you can say and know, "I am free with the freedom of God. Every breath I breathe is the breath of spirit which fills me with the strength of spirit." Know it and feel it flowing through your whole body, bringing health, harmony, and perfect peace. Say, "The spirit of the Lord is upon me, around me, in me, and through me. I am spirit. I am life." In such manner are you to first dream yourself into God.

The great secret, if secret there be, is entering into the spirit of everything. When you come here, do you sing our songs in the spirit that lies behind them? Do you read the Bible with a full consciousness of the spirit behind each statement? Do you read great poems with a consciousness of the spirit with which

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they were written? And do you go into the silence with a thorough consciousness of that which you are seeking?

Let us, by all means, learn to enter the silence without the thought that some magic word will bring us results. Rather let us realize that when we speak "It is not I that speak but my Father dwelling in me; He doeth the works."

The "Lost Word" is the spirit of every word, and the spirit of every word is God.

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